

ch	789
urch	1,024
n. Church	468
Church	443
urch	189
rch	81
rch	570
rch	783
chools	38
church	589
church	335
rch	202
rch	170
Church	

	190
ch	513
Church	191
h	
	85

rch	166
church	214
em. Church	238
n. Church	229
Church	55
urch	180
Church	199
Church	105
rch	83
rch	96
rch	155
ch	167
h	
	35

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LIV

JACKSON, MISS., December 1, 1932

NEW SERIES  
VOLUME XXXIV. No. 48

## CONVENTION SERMON

Mississippi Baptist Convention, Gulfport, Miss., November 29, 1932

By W. T. Lowrey

Text I Timothy 3:15. "The Church of the Living God the Pillar and Ground of the Truth."

Years ago a loyal citizen of New Orleans carried me in his car over the city to show me "the sights." As we drove down one of the beautiful streets, we came to a lovely lot where a large building, seemingly a fine one, was being torn down. "There," said my host, "we are going to build our new Chamber of Commerce building," if my memory serves me correctly. "Well," said I, "it seems that the building you are tearing down is a fine one, what's the matter with it?" "Oh!" he said, "it was a good building, but it was leaning." Then he explained somewhat as follows. "This land," said he, "where our great city is located is 'made Land.' Once the ocean covered it, and it is difficult to secure a good foundation for a big heavy building. You know the great 'Father of Waters' year after year for multiplied centuries has been pouring his unmeasured floods gathered from his vast and varied territory which is threaded by many tributary streams and swelled by melting snows and copious rainfalls, down into the open seas. These surging floods have brought with them unestimated tons of mud and sand, of leaves and limbs, of chunks and trash, and debris of all descriptions, and dumped them into the unresisting gulf. The sea, thus encroached upon, has moved back and back, and the dry land has appeared more and more."

"Now, this 'made land' does not make a very solid foundation for a heavy building, for its elements are not always entirely compact, and buildings based upon it will sometimes begin to lean after they have stood for years."

"But," said he, "this one will never lean! We are going to dig large wells down through this 'made land' until we strike the solid ground. On that we will build vast concrete pillars. So, this building will rest on mighty pillars which will be based on the solid ground below." Then my imagination began to work: "Dig out," said my imagination, "all the dirt between those great square pillars and fill the spaces with concrete, making thus one great pillar covering the entire big lot. Base your building on that and then ask Father Time how many centuries he will need to make that building lean."

What relation would the pillar and the ground bear to the building? Well, you say it would hold it up and make it usable, useful and attractive. Exactly!

Now will you read our text. "The church of the Living God, the pillar and ground of the truth." What relationship then does the church bear to the truth? It is meant to hold up the

truth that all mankind may perceive. Truth that is known is usable. Truth cannot be used by those who do not know it. It is the business of the church to see to it that all men shall know the truth.

"Waft, waft, ye winds the story,  
And you, ye waters, roll  
Till like a sea of glory  
It spreads from pole to pole."

"He that believeth on the Son hath everlasting life." But how shall they believe on him of whom they have not heard, and how hear without a preacher, and how shall they preach except they be sent?

That is the office of the church, and every organization in it and every enterprise of it is meant to increase the effectiveness of it, and every individual member is responsible for his part as a unit in the great organization.

It was not the will of the Savior that his redeemed ones should work as individuals only, they must also work together. Hence He said, "I will build up my church. He designed it. He specified its content and its mission. Great is the purpose of it, inestimable is the value of it, destinies are in the hands of it, two worlds hang upon the effectiveness of it. It is ours, my fellow believer, in Christ, to take the church of the Living God as He designed it and do your part in the performance of its mighty task.

Let us notice the Content of His Church as He willed it.

He designed that it should be composed of believers in Him, receivers of Him, children of God through faith in our Lord Jesus Christ, twice born men, those in whose hearts the love of God had been shed abroad by the Holy Ghost which is given unto us, Spirit guided men, voluntary servants, those whose hearts rejoice and whose joy no man taketh from them;

"Let those refuse to sing  
Who never knew our God,  
But Children of the Heavenly King  
May speak their joys abroad."

O ye, who are ambitious for numbers, ye who are careless of His requirements, how can an army fight when friends of the enemy clog its ranks. How vastly important it is that those who love the truth, those who have been made free by the truth, should compose the organization which was to be "The Pillar and Ground of the Truth."

Oh! I wish the world could know just what "The Baptist Principle" is! Tell it, preacher, tell it! What is "The Baptist Principle?" Immersion alone for baptism? No! that is not it. That is one of our tenets, but that is not "The Baptist Principle." What is it? This is it:

Continued on page 4



### THAT SUNDAY SERVICE

By Jonathan Scribblers

Is not the Sunday service the pivot around which the life and the work of the church revolves?

It has become a sort of proverb that the thermometer of a church is its Wednesday night prayer meeting. Why not the Sunday service? That service will reveal far more concerning the pastor, the members, the program and general spirit of the church than a week night prayer meeting. This article has chief reference—in the case of the city churches—to the Sunday morning service.

If we would discover the value of a certain pastor to his church let us study his leadership in his Sunday service. The members also reveal their spiritual attitudes and activities by the manner in which they enter and settle in their seats, and by their bearing throughout the exercises. Every church service has its own characteristic atmosphere which a visitor can easily detect and feel, and the dominant ideals of the church are apt to unveil themselves in the Sunday service.

But that service is not only an index to the life and work of the church but it sets the pace for that life and work. The ideals which bear fruit in the Sunday service are very apt to send their roots into the services held in the other departments of the church. If the aim on Sunday seems mainly to make the service entertaining and "drawing" that aim will become contagious, and the other organizations will catch it. If the Sunday exercises are formal and mechanical such formality will throw its chilling spell over the other services of the church. If the sermon is made the chief objective in the Sunday program with the other items merely preparatory for the discourse, then the leaders of services in the other church departments will be tempted to build their service-programs around the discourse or the "talk," which is to be made by them. As the pastor lifts that Sunday service to higher and higher spiritual levels he will be lifting the level of all the other departments of church.

But the spiritual ideals presented in that Sunday service will affect not only the various agencies in the church but the daily life of the individual members. If the members are raised to spiritual heights in the public sanctuary on the Lord's day they will walk upon a higher plane during the week.

If then the Sunday service is the fountain from which flow streams of blessing into all realms of church and individual life the pastor's opportunity in that service is tremendous. It is his battle field where victories are won or lost for the church.

It might startle many pastors to know how small a contribution to the spiritual upbuilding of the church is made by the average sermon, as compared with the contribution that might be made by the so-called "preliminary" service, if it should be made a period during which souls were holding secret communion—in confession, thanksgiving, praise, and petition,—with God. The sermon that is preceded by such spiritual communion under the leadership of the spirit-filled pastor will then be simply a continuation of that spiritual worship and the entire service will be powerful and will send its tides of spirituality throughout the church and its membership.

But how shall a pastor prepare for such a service? Suppose his training and aptitudes fit him merely for following formal preliminaries leading to the accustomed chief event—the sermon?

Blessed is that church whose pastor can lead his congregation on Sunday to the heavenly heights,—not merely by the sermon, but by his handling of the entire service,—the most important part of which is the so-called preliminary part. From the moment that such a pastor steps upon the platform it seems clear to his congregation that he has come to them from the "secret

place" and is under the spell of the divine presence. They see it in the subdued light in his eyes. They detect it in his voice as he announces the opening hymn and even more as he reads the scriptures. Instead of making effort to be reverential and spiritual he is manifestly struggling to control the spiritual fires within him that are seeking to burst forth. When he prays they find themselves saying in their hearts "This is none other than the house of God and this is the gate of heaven." Gradually, as he has been leading them up the stairway of that worship-service, their wandering thoughts have fallen away and they find their hearts being humbled and opened before God and looking to Him. The hymns—so carefully selected—furnish wings to their aspirations and praise and they hear God speaking to them through the Bible-reading.

But it is during the quiet season which the pastor provides—not of a few seconds, but of several minutes—during which, heads are bowed and there is perfect silence,—except, perhaps when the pastor quietly quotes one or two passages regarding worship. Ah, what a season is that. Souls dealing with their divine Master—in confessing sins, giving thanks for recent mercies, giving praises to God for His greatness and goodness, and crying to Him for needed blessings—right there is the service. Hearts that have not prayed for weeks are praying now. It is then that the service reaches its highest point. It is then that contacts and covenants are made that will reach into eternity.

When the sermon follows immediately such a quiet season,—ah, what a hearing it will receive! It comes bathed in a spiritual atmosphere. The congregation and the preacher have both been prepared for it.

Sometimes a quiet season of several moments is also provided immediately at the close of the sermon. With bowed heads the congregation has an opportunity for a final dealing with God, and with their own thoughts, before scattering to their various homes. In those quiet moments the impressions of the sermon may be reviewed and deepened and riveted. Prayers may be uttered, new purposes formed and it is then that the most important and the most permanent work of the entire service may be done.

Suppose a pastor has not learned the divine art of such leadership. He need not despair, for many pastors are learning it. Many are studying the great subject of worship as presented and practiced in the Bible, and as being sorely needed today and their study is bearing fruit in their services and especially in their own prayer closets. Such pastors are finding, of course, that the price, in time and prayer, to be paid for such spiritual equipment is a very large one, but they are paying it.

Are our theological seminaries, in increasing measure, training our young preachers, not merely to preach and to be good pastors but also—and chiefly—how to conduct spiritually worshipful services. Almost any preacher can stand in the pulpit and talk, but how many can bring the individuals in his congregation into a communion with God that continues throughout the entire service? If a pastor can not lead his congregation into vital converse with God during the "preliminary service" how can he do so during the sermon and if the sermon does not bring them into such communion of what high avail is the sermon.

Is it not a fact that,

As goes the Sunday service  
So goes the church.

—BR—

A thoroughly-planned "beer college" opened its doors in Chicago October 19, with a Director, Dean, eight "professors" and students from seven states and Canada. The course offered to prospective brewers requires five months and cost \$500. Education for brewing!—truly "the sons of this world are for their own generation wiser than the sons of the light." The Chicago "beer college" should be a rebuke and a challenge to Baptists.—H.L.M.

### THE SOUTHERN BAPTIST CONVENTION

By W. W. Hamilton, President,  
Baptist Bible Institute

—O—

What a change is coming over the New Orleans situation since the Baptist Bible Institute came to the city! Some years ago there was written by Dr. Livingston T. Mays, and published by the Louisiana State Board, a tract with the above title from which we take the following interesting paragraphs, showing contrasts between then and now. Instead of 1,000 members there are now 6,000. Instead of six churches there are now twenty, and there are mission stations, good-will centers, a rescue mission, foreign congregations, our great Southern Baptist Hospital, and a Baptist morale that is virile and victorious.

"To the shame of Israel, Jesus did not become Jerusalem for four hundred years after the conquest of Canaan. To the shame of Protestant America and of Southern Baptists, New Orleans is yet the Orleans of papal France, rather than New Orleans of Christian America.

"Excepting those cities directly on the Mason and Dixon line, New Orleans is larger than any other two cities in the territory of the Southern Baptist Convention. But it does not belong to us. It is an alien, bound in the chains of Rome.

"France, Italy and Germany are stronger here than is America. There are one hundred thousand people of French descent, thirty thousand Italians, thousands of Latin-Americans, and a large body of Germans. It is thought that not more than seventy thousand of its three hundred and seventy thousand people are of the real American stock.

"There are a little more than a thousand white Baptists in New Orleans. These are divided into six churches. We have no church nor mission among the hundreds of thousands of foreigners here. Southern Baptists have spent some mission money in this city for forty years, but the Methodists have spent twice as much and have twice as good results. They have two strong missions among the Latin people, and although scarcely a speech is made on Home Missions in the Southern Baptist Convention without emphasis being placed on the needs of our foreign work here, not one per cent has the Home Board ever spent on the Alien in New Orleans.

"The South is the domain of Baptists. They are stronger here than elsewhere. New Orleans and Louisiana are surrounded by the strongest Baptist territory on earth. Yet here, in the center of the Baptist kingdom, is a city owned by Rome. Can we ever hope to succeed in our great denominational enterprises while the capitol and metropolis of the South is in alien hands? Israel never had peace or prosperity as long as Jerusalem, its natural capital, was in the hands of the Jebusites. David, a true statesman, offered the highest honors to any who would take it, and brave Joab gained immortal renown by scaling its walls. Japan's victory over Russia would have been barren without Port Arthur. Can Southern Baptists ever own the South as long as this Port Arthur, New Orleans, gateway of foreign commerce, door of the immigrant, key to the Panama Canal and outlet of the Mississippi River, holds higher the crucifix of Rome than the cross of Christ?"

If Southern Baptists will stay by the Baptist Bible Institute for a few years, it will help do for New Orleans what our beloved Southern Seminary has done for Louisville. This great city will become a Baptist stronghold, and will be the joy of a conquering host. New Orleans will no longer be as Dr. Mays says it was some years ago, "The Captive Capitol of the Southern Baptist Convention."

—BR—

We congratulate Wake Forest College, North Carolina, upon a recent gift of a \$60,000 medical building, presented as a memorial to a former professor in the college, Dr. William A. Johnson, who was killed in 1927 in an automobile accident.—H.L.M.



# THE PRINCIPLE OF PROHIBITION IS CHRISTLIKE

J. B. Lehman

The strategy of the wets just now is to say as little as possible and go right on towards the goal of repealing the Eighteenth Amendment. When they do say something the course of the argument is about as follows: (1) Prohibition is a failure. (2) We need revenue from it to pay our taxes. (3) Prohibition takes away our personal liberty. Let us analyse each of these.

## 1. Prohibition is a Failure.

Not in all our hundred and fifty years have we undertaken anything that had so much success as prohibition has shown in ten years. Look at the hotels. In Jackson in the hey-day of the license the Lawrence House was our best hotel. Now go around and look at it and then look at the Edwards, the Heidelberg, the Walthall, the Robert E. Lee and do not forget the apartment houses. Look at the banks. Our First National was up in the first block. Now compare the Capitol National, the Merchants Bank and the others with that. Compare their deposits, their savings. Look at the churches. The old First Baptist on the corner of Capitol and President was the biggest church in Mississippi. Now go and look at the First Baptist, the Galloway Memorial, the Capitol Street Methodist and some ten others. Look at the people. In twelve years I have not seen a drunken man or woman on the of Jackson. I travel ten thousand miles a year. In ten years I have seen only three drunken men. It would be laughable to hear it if it were not that many good people believe it.

## 2. We Need Revenue From It To Pay Our Taxes.

In the old license days the license money did not pay one hundredth of the expenses the traffic made us. Here is an item taken from the Christian Observer:

"Kansas, a pioneering state in the cause of prohibition, is made the butt of many jokes because of its dry attitude. It is no joke, however, what Kansas has reaped as a result of its bone dry law. In Kansas there are:

"Fifty-four counties without any insane; fifty-four counties without any feeble-minded; ninety-six counties without any inebriates; thirty-eight counties without any poorhouses, fifty-three counties without any persons in jail; fifty-six counties without any representatives in the state penitentiary."

Would beer bring back prosperity if it would bring all these? If the whole United States had faithfully carried out the work it started we would live in a new era before the year 1940. Even New York City and Chicago could make this comparison.

## 3. Prohibition Takes Away Our Personal Liberty.

No person has an inherent right to do that which hinders other individuals from exercising their highest functions of good. The very foundation of Christianity is this bed rock of truth. The very first pronouncement was when God said the seed of the woman shall bruise the head of the serpent. Moses gave the Law to keep order while the prophets preached to the people. Paul in his 13th Chapter of Romans, after the Church had gone out beyond the Law, discusses their relation to the civil government. He says, "The powers that be are ordained of God." The state governments were to keep order while the preachers and teachers do their work. It must have been hard for him to say of Nero's government, "For the rulers are not a terror to the good work, but to the evil." Nero abused his power, but in principle the government was for the suppression of evil deeds. This makes it clear that you do not have a right to stagger out of a saloon drunk, go home and terrorize your wife and children and neighbors. We need a government to keep order while we carry out God's commands. He gave us two commands; namely, (1) A physical Command, To replenish and subdue the earth; and (2) A Spiritual Command, To

teach all nations. Unless the government keeps order for us we must all go to dens and caves as the Children of Israel did in the days of the Maccabees when the government broke down. The only person who can be free is the man who lives above the law. That is, the man who wants to do right. All the others must be subject to the higher powers. The principle of prohibition is the very highest function of government.

## AMONG THE CHURCHES

H. D. Powell

Rev. Hendon M. Harris has an encouraging pastorate at Madison, Indiana. I preached for him last Sunday morning. He begins a series of meetings next Sunday. He and his wife are constantly making addresses on foreign missions in Kentucky and Indiana. Eighty-seven have joined the church under his ministry and the Sunday school grows by leaps and bounds.

Walnut Street Church, Louisville, had fifty additions during October. One of the members gives the money, over and above, to return Miss Green to her field in China. She will sail at the end of November.

Thirty-one men and women in the South should rise up and send the other thirty-one who long to return to their fields. God would some day reward the givers.

Dr. Maddry assumes his new duties as Corresponding Secretary January 1st. Foreign Missions is the greatest work committed to Southern Baptists. It would be a calamity to try to combine Home and Foreign Missions. Each has its own distinct field and its own special appeal to our constituency.

Every body should catch the step and get ready for the Every Member Canvass in each church.

Nov. 11, 1932.

## BEING SPECIFIC WITH CHARGES

OF HERESY

By S. J. Rhodes

Articles written criticising our cooperative program and the Every Member Canvass, and the leadership of our workers who have been chosen to lead us in the canvass, have come to the place where they are charging our workers with outright heresy. It is charged that our boards and others are exercising authority over churches in the matter of the Every Member Canvass, but these charges are so vague that we do not know where we are to start to correct them.

If this heresy is being practiced by any of our denominational leaders it should be known. Their names should be made public, and the character of their work made known, and the whole affair brought to the Convention, and let the Convention see that such workers are discharged. In our associations, State Conventions, and the Southern Baptist Convention, the right of every church to be a self-governing body is fully recognized, and I do not believe that any of our Convention boards will employ workers who will tolerate for one moment such employed workers trying to be authoritative among any church anywhere.

It seems that since these charges have been made, we as cooperating Baptists have a right to answers to these questions:

1. Who has gone to any church and demanded that the church do certain things in certain ways?
2. What have they demanded that any church or pastor do?
3. Has any threat been made to any church or pastor for not doing certain things in certain ways?
4. Has any worker in the interest of the every member canvass gone to a church to present the every member canvass, after the church has made it known that they would not be welcomed?
5. If the heresy charged is being practiced, will the brethren who make such charges remain

connected with the work, thereby becoming a party to this un-Scriptural practice?

I have not heard of any one coming to the church of which I am a member (Oakland Baptist Church) and even asking for recognition in any kind of a denominational program. As leader of the every member canvass in the association of which I am a member, I have not even requested a hearing in the church of which I am a member. Neither has any one come to the church of which I am pastor and presented any cause without an invitation. I have been in several churches personally in the interest of the every member canvass, and in every case members of the churches and pastors have expressed their appreciation for the efforts that are being made. It is reported to me that in one church where a worker went to speak on the every member canvass, members of the church wanted to know why we had not arranged a three-night program, as we had in some other churches. They were informed that the pastor had not invited us. In this case there was a church that wanted help, and did not believe any one was trying to lord it over them, by offering some suggestions and information, but they did not get the help that the other churches were getting because the position of the pastor was respected by those who were chosen to lead in the work.

Yet there must be some reason for the charges that have been made that our boards are trying to exercise authority over the churches. If there is a reason, let us be specific. But it may be well for us to learn the difference between suggestions made to cooperating churches, and an effort to exercise authority over them.

## WHAT ABOUT THIS

By T. J. Bailey, D. D.

I make the following excerpt from the first article on the editorial page of Woman's Home Companion of October 1932, on Temperance and Prohibition:

"It is not fair to make the common accusation that a great section of our people cares more about drink than about food. The majority of anti-prohibitionists today are thinking not of their own thirst but of the financial loss to the nation, the increase in crime and the vicious effects of bootleg liquor and the speakeasy upon the younger generation, all of which they attribute to the prohibition law. They are thinking also of the broad principle of personal liberty which they believe to be more precious than any special reform.

"The labels 'wet' and 'dry' are not accurate as defining divisions of public opinion. The 'wets' now include great numbers who will never tolerate the return of the saloon, who sincerely believe that a different system is essential before we can have temperance. It is probably true that as a result of the experience of the past twelve years there is a more powerful sentiment than ever before for genuine temperance. Temperance, not prohibition. Under a law impossible to enforce, we have seen too vividly the growth of interperance.

"Concomitant with the repeal of the Eighteenth Amendment must be set up the necessary effective control of the liquor traffic. The saloon is to make no re-entry upon the social nor upon the political scene: but its obliteration under the present circumstances will have behind it a more united public sentiment; a conviction more closely allied to action that the issue is moderation, not excess; temperance not prohibition."

Prohibitionists, read the above quotation. All right. You have read it carefully. Would the average reader be impressed that the above magazine is "wet" or "dry"? The liquor traffic has never been, and never will be, under "effective control." It would be just as sensible to discuss ways and means of putting a rattlesnake under effective control. There is but one way to play safe with a rattlesnake, and that is to annihilate him. The same is true of the liquor business. It is an inveterate enemy of life, animal or vegetable.



# Editorials

## A DEFINITION OF GOD

—o—

An article appeared in one of our exchanges recently entitled "A Definition of God." And it started us to thinking. Can there be any definition of God? It seems to us that in the very nature of the case it is impossible. How can you define the Infinite? And why try? As we read a suggested definition, it was apparent that it was not a definition at all, but merely some few of many things that might be said about the nature of God.

No, you cannot define the Infinite. You must be able to see all sides of a person or thing to be able to give a definition. And this you cannot do of God. The truth of the matter is that you cannot fully take in any single attribute of God. We say that he is infinite in holiness, in power, in love, etc. This means that he has these attributes to a degree that is far beyond any thing that we know, in measure too great for us to fathom or understand. It is because He is infinite that we worship him. Because we cannot see the send of His power, because our minds cannot measure His love, because His holiness surpasses our comprehension, therefore we wonder, adore and worship Him as infinite. We join with Paul in saying, "Now unto the King eternal, immortal, invisible, the only God, be honor and glory for ever and ever. Amen."

God had to prize Moses' mind wider open to partially take in this truth. So does he with us all. When Moses in all simplicity said, "When I shall come unto the children of Israel, and shall say unto them the God of your fathers hath sent me unto, and they shall say unto me, what is His name, what shall I say to them?" His Name! You cannot give God a name. That would be to define Him, to try by a word to indicate the sum of His character. And so God's answer indicates that He cannot be named: Thus shalt thou say "I am hath sent me unto you." We speak of Him as the Living God, to distinguish him from all false gods. We speak of Him as Self-existent to distinguish Him from all beings whom He has created. But no word, nor any book full of words will describe Him.

This does not mean that He is unknowable, or so abstract a being as to be practically unintelligible to us. Many things we may know about God. The fact that He is a person, a spirit, intelligent, able to reveal himself to us in such a way that we may come into communication with Him; all these things indicate some things that we may know about God. But that we shall ever be able to know Him fully is not to be expected. We will be forever knowing more and more about Him. The increasing, expanding knowledge of God is life eternal. This will be our privilege forever more. "Seeing the invisible," and "knowing the love of Christ which passeth knowledge," these are the lures of the life eternal.

—BR—

Speaking of the efforts of the American Legion to capitalize patriotic sentiment to collect a bonus, the Religious Herald, says: "It has happened that the organization, which contains, as it is alleged, not more than one-fourth of the veterans, has fallen under the domination of men who do not represent the spirit and temper of the majority of their comrades. This organization has deeply disappointed and gravely disturbed the great body of our American citizens. Over against the unselfish devotion which was shown in the dark days of the war by millions of our finest youth and which won for them a unique and enviable place in the love and respect of their countrymen, we have had an exhibition by the American Legion Convention of a spirit so sordid, so selfish, as to shock the whole country. It is pitiful indeed that this should have happened."

(Continued from Page 1)

"Regeneration FIRST, and every Church Ordinance, and Every Church Connection, and every Christian Duty coming afterwards as the Voluntary Act of the Regenerate Man, under the guidance of the Spirit and subject to the direction of God's Revealed Word." That is "The Baptist Principle." Speak it, brother, from every vale and hilltop, till all the world shall hear!!! If this rules out infant baptism, and any other baptism except the baptism of those who have personally trusted Christ for salvation and guidance, then "Thy will, not mine, O Lord, be done!"

But there are two church ordinances: simple ones, but full of meaning; teaching great truths and thus helping to hold up the truth and make it, to a larger degree, usable, useful and impressive. They teach, they hold up the truth.

First there is Baptism. Have you accepted Christ as your Lord. Prove it to yourself and the world by obeying his command. Is that the only reason? Well, that is a good reason and ought to be reason enough, but that is not all; it has a meaning. Baptism is an announcement of great facts and great doctrines. There you stand by the waters edge with bowed head and humble heart; you are going now by means of a symbol to make a public profession of certain facts about yourself. You are going to say by submitting to this sacred ordinance: I have renounced my sins and have entered upon a new life. I have believed in Christ and feel that he has given me everlasting life. I have accepted him as my divine Lord who died for me and rose again; as he died and was buried so one day shall I; as he was raised again so shall I by his grace be raised. But now I symbolize a death that has already taken place and declare to the world my death in him and my resurrection to the life of faith. "Buried with Christ in Baptism, raised to newness of life."

So, this ordinance is both a profession and a sermon; a profession of spiritual facts that have taken place in your own soul and a sermon on Regeneration and Resurrection.

Then there is the other Church Ordinance called THE LORD'S SUPPER. It too is a teaching ordinance given to recall vastly important truths. It is not a sacrament. There is no virtue in the bread and wine. It is purely symbolic. It is true that Christ said in John 6:52 "Except ye eat the flesh and drink the blood of the son of man there is no life in you." This worried the disciples and they said "this is a hard saying, who can hear it." But Christ explained to the disciples by saying in the 62nd verse, "The flesh profiteth nothing. It is the spirit that quickeneth; The words that I speak unto you, they are Spirit and they are life."

It is a symbol of what? Death! Atonement!! It is a memorial; a memorial of Him and of what he suffered for us. It is a reminder; a reminder of the fact that as we take material food into our material bodies to preserve life and produce growth and strength, so our spiritual beings must live and grow by taking in the facts, the principles, the blessings brought to us by him. It teaches the great Doctrine of the Atonement; it is another method by which the church holds up the truth, so that it may be the more usable, useful, attractive to souls that hunger and thirst after righteousness. How can we receive its teachings without being made more humble, more grateful, more consecrated. Looking upon these symbols we hear him saying:

I suffered much for thee,  
More than thy tongue can tell,  
Of bitterest agony  
To rescue thee from hell;  
I bore, I bore it all for thee  
What hast thou done for me?  
It is a time for solemn meditations:  
Alas! And did my Savior bleed!  
And did my Sovereign die!  
Would he devote that sacred head  
For such a worm as I?

Was it for crimes that I had done  
He groaned upon the tree?  
Amazing pity! Grace unknown,  
And love beyond degree!

Well might the sun in darkness hide  
And shut his glories in  
When Christ, the Mighty Maker died  
For man, the creature's sin!

Well might I hide my blushing face,  
While His dear cross appears,  
Dissolve my heart in thankfulness  
And melt mine eyes to tears.

But drops of grief can ne'er repay  
The debt of love I owe;  
Here, Lord, I give myself away,  
Tis all that I can do."

Surely each of the ordinances ought to enlighten our eyes, soften our hearts and send us to our work with deeper consecration.

But the church as Christ designed it has also two ordained officers. Pastor and deacons, both meant to help the church in its all-important work of holding up the truth so as to make it usable, useful and attractive to a world that sorely needs it.

The first of these we have come to call "The Pastor," or "The Minister." These are scripture names, but there are others referring to the same office such as Shepherd, Overseer, Bishop. He is both Preacher and Teacher, but the names all indicate other service in addition. Our Lord commanded that we make disciples, that we teach, that we witness; and gave the all inclusive command "Follow Me."

Peter said "that we may give ourselves continually to prayer and the ministry of the word."

Paul said "Preach the word!" "Be instant in season, out of season," "Feed the church which He purchased with His own blood," "Take heed to the flock over which the Holy Ghost hath made you overseers." He also said that he had "taught them publicly and from house to house," and that he "had not ceased to warn every one night and day with tears."

Through the ministry the church must hold up the truth. The church cannot hold up the truth effectively without a God-called, capable ministry; without an intelligent, consecrated, hard working ministry. The church needs no lazy preachers; "if any will not work, neither shall he eat." The church needs no idle preachers; idleness is wickedness as is taught in the parables of the talents and the pounds. The church needs no preachers who have ceased to learn; "My people perish for lack of knowledge," "Study to show thyself approved." The cause needs no softlings in the ministry; "Endure hardness as good soldiers."

The cause needs no selfseekers in the pastorate; "I came not to be ministered to, but to minister." "Follow me."

For a pastor, industry is an essential part of his piety; studiousness is an essential part of his Godliness; the self sacrificial spirit is The All of his Christlikeness.

I wish I might here say a word to all the churches about their duty in selecting pastors wisely and then doing their duty in reference to their support. Oh! how much our churches need to realize that it is the task of the church to hold up the truth till all the world can see. To have a capable pastor and support him properly is to help the whole cause of Christ everywhere. I must pass this with one little story of an actual happening: An excellent preacher was holding a meeting with an excellent church. The results had been fine, but the evangelist wanted to do something material that would set the church forward. He expressed his desire to a preacher who held membership in the church, who answered, "well, brother, our church is having part of its pastor's salary paid by the State Mission Board. Suppose you try to stir the church up to the point of releasing the Mission board and



paying the full salary themselves, so that the money they are giving to us may be used to help more needy fields." The evangelist was delighted with the idea and so was the pastor. They took it to the deacons, but they said, "No! we would like to do it, but it can't be done." We have raised all we can and we are not willing to ask the people for any more; "why," one of them said, "the people of this church have gotten so they want to hide if they see me coming; I am not going to try, for I know it can't be done." The evangelist went quietly to the preacher-member and said, "Suppose you take your day-book and pencil and quietly make the canvass and see what you can do." He did and succeeded. But to the story. He went to one man well able to make an increase and asked him to double his subscription for pastor's salary. "No!" He said, "I'm paying for as much as I get. My farm is down in the country and I am down there most of the time, and I very seldom get to church, and my wife's home cares are so heavy that she seldom finds it possible to go. No, I'm paying now for more than we get." The brother looked at him and smiled and said, "Let me give you a prayer, will you use it?" "Well, I don't know, what is it?"

God bless me and my wife,  
My son John and his wife,  
Us four and no more. Amen.

He laughed and the preacher said: "Dear friend, are we getting selfish even in our religion? I myself am seldom at home on Sunday. I seldom have the privilege of hearing our pastor, but I am not measuring my subscription simply by what my family and I get out of it. There are sinners in this town, many of them that ought to be brought to the Savior. There's a host of boarding students in the college here and many of them are unsaved. And then our church is not doing for this lost world what it ought to do and our pastor is helping to lead the church into larger usefulness. Let's get a little more unselfishness into the matter and make a sacrifice for Christ's sake and the world's sake." The brother looked seriously into the preacher's face and said, "I'll do it, I'll give what you have asked."

Tears for the Christian who does not know the unselfish spirit of his master; prayers for church that does not understand its mission; sorrow and sighing, grief and groanings for the pastor who has never risen to the full conception of his opportunity and responsibility.

I shall not take your time to discuss the deacon's work. Let it suffice at this time to say that his chief work is to clear away the hindrances, so that the pastor can "give himself continually to prayer and the ministry of the word." Why should the God-called preacher "leave the word of God and serve tables." If they are not needed the church should not have them. I heard of one church which claimed that it was best for it not to have a deacon; the membership consisted of seven women and one man and the man was no account! The New Testament church at first had no deacons, but when it came to pass that they needed them then under the guidance of the Spirit they elected them and the apostles "laid their hands upon them." But sometimes they found that there was a call for them to do "Lay Preaching," like Philip, who went down to Samaria and preached Christ unto them and Stephen who preached himself into a martyr's grave. That God for the deacons among us today who "deak" successfully and preach effectively. May their tribe increase.

For lack of time I cannot discuss the present day cooperative methods by which the church of the living God, the pillar and ground of the truth is seeking to hold up the light of God's work and the principles of God's Son, to "the world that is lost in the darkness of sin." I could speak of the varied organized agencies through which we are trying to give the truth to a degenerate world that would bring it back to God.

There are our Christian Colleges and Theological Seminaries; if giving to them is not giving to missions, let them die. There are the arrange-

ments for the care and training of the fatherless and motherless little ones and the care of our aged and worn out preachers and their needy widows and orphans and our Christian hospitals where the care of painracked bodies is administered in the name of the great physician of body, mind and soul. If these do not help to bring in the day when "the kingdoms of this world shall become the kingdoms of our Lord and his Christ," disorganize them and find a better way.

Then there are our State, Home and Foreign Mission Boards. Who would dare, if it were possible, to destroy the work of any one of them? Not I! "Touch not mine anointed, do my prophets no harm." No, brother, you would not hinder, but have you done your part in helping? "He that is not for us is against us"; so said your Lord and mine.

May I close this discourse by giving one example, showing how God is working through one of the agencies named. I wish I had time to give one example from each of the seven methods, but time forbids. I limit myself to one. There was in a Mississippi church a talented, educated, consecrated young woman. She gave her hand in marriage to a young man of like qualities and accomplishments, but he lived only a short while and she was left a disappointed and bereaved young widow. Bravely, however, she took up her work as a teacher in a prosperous boarding school. Her salary was good, her surrounding pleasant, her prospects bright. But soon there came a still small voice whispering, "whispering in her soul." Why do you linger here in these pleasant surroundings? What hinders you? There are women on the other side of the earth who do not know that your God lives. There are little children that never heard of Jesus.

Will you whose soul is lighted  
With wisdom on high,  
Will you to men benighted  
The lamp of life deny?

That voice spoke not in vain. "Far hence to the gentiles," said the voice. I will skip the touching details of the story; the opposition of loved ones, the discouragement of friends, the struggle in her own soul. The Holy Ghost had spoken to her, the Holy Ghost soon spoke to her church, then to the Mission Board, for God had said "Separate me this young woman for the work whereunto I have called her."

Draw on your imagination. See yon ocean steamer as it losses from its mooring. See that young woman standing on the brow with eyes fixed on the receding shores. There is calmness in her soul and a heavenly light is on her brow. Sadness and gladness are in her heart. I imagine she is singing! Singing what?

Yes, my native land, I love thee  
All thy scenes I love them well,  
Friends, connections, happy country,  
Can I bid you all farewell?  
Can I leave thee, far in heathen lands to dwell?

Yes, I hasten from you gladly,  
From the scenes I've loved so well  
Far away, ye billows, bear me,  
As I go far hence to dwell.  
Glad I leave thee.

Her sun sinks toward the west. Fifty years she has given the talents of her mind and the consecration of her soul to the interests of those who dwell in darkness. And Oh! when the accumulating influences of time, shall roll their accumulated results onto the golden shores, eternity will reveal the value of her work and compute the glory of her sacrifice.

Hail! Thou church of the Living God! Thou Pillar and Ground of the Truth! Thou hast lifted thy light so high that it reaches around the earth.

I love Thy Church, O God,  
Her walls before Thee Stand,  
Dear as the apple of Thine eye  
And graven on thy hand.

For her my tears shall fall  
For her my prayers ascend;  
To her my cares and toils be given  
Till toils and cares shall end.

Sure as thy truth shall last  
To Zion shall be given  
The brightest glories earth can yield  
And brighter bliss in Heaven.

#### POOR BAPTIST

The last issue of The Record contained an editorial on the poor Baptist that does not have money enough to buy clothes to wear to church, and therefore stays at home chewing tobacco and spitting tobacco juice on the hearth. This editorial brings to mind a recent experience with one of these "poor" Baptists. We had him in our home on Sunday, in the best room, treating him the best way we knew how. He chewed constantly, spitting his juice on the hearth which was new and spotless. When he left the hearth was disgraceful and befouled. We are ashamed for respectable people to look at it. We have tried in vain to remove the stains but they remain, a testimony to the beastliness of a man, made in the image of God, without regard for the health, feelings or rights of his fellowman.

We have been reading The Record for many years and have always found it uplifting and inspiring. To our way of thinking it has never had so much helpful reading in its columns as now. If every Mississippi Baptist would read it our work in every department would probably multiply itself ten-fold. A suggestion for increasing the circulation and influence of The Record: Let each subscriber select some individual that does not take the paper, and hand him his own copy after reading it, every week. By getting a paper, even though it be a second-hand one every week, a taste for this kind of literature is soon developed, which would never be the case if he received only occasional copies. Let's try it.

C. E. White.

The Associated Press states that Byran Memorial Church (interdenominational) of Haines City, Florida, has its auditorium supplied with 300 comfortable hickory rocking-chairs instead of pews. Evidently this congregation has no objection to being "at ease in Zion" and the attitude they symbolize is far too common among church members everywhere. God's battles are not won from easy chairs but by those who are willing to "endure hardness as good soldiers of Jesus Christ."—H.L.M.

One of Daniel Webster's noblest sayings was this: "If we work upon marble, it will perish; if we work upon brass, time efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, if we imbue them with principles, with the just fear of God and love of our fellowmen, we engrave on those tablets something which will brighten to all eternity." This precisely is what our Christian colleges, and those who support them, are striving to do.—H.L.M.

(Continued from Page 8)

ernor of Nigeria. Recently a young man went to the mansion and asked to see the governor. The guard asked questions about his business and his only answer was that he wanted to see the governor and he knew the governor wanted to see him. His pleasant attitude made the guard inform the governor that a man named Pekun wanted to see him. When the guard gave the name he was at once called to the governor who was very happy to see cheerful Pekun now a graduate of the Baptist College at Ogbomoso. The governor was very fond of his "boy with the smiling countenance." He is now teaching in a small Baptist school. Pray that this "smiling countenance" may be shed upon his students in such a way that they may seek the inner light that causes it.



## A PLEA FOR ENTIRE CONSECRATION OF THE CHURCH AND WARNING AGAINST SPIRITUAL DECLINE

By R. A. Eddleman

I Cor. 6:19-20

What! do you not know that your body in a temple of the Holy Spirit in you, which you have from God? Besides, you are not your own: for you were bought with a price; glorify God, then in your body.

This exclamation comes to us from the pen of the Apostle Paul, as he writes to a group of Christians. The Church at Corinth was situated in the city of Corinth, which city in many respects was the most important city under the Roman Empire and was the capital of the Roman province, the center of government and commerce, of actual life and development in the country. The city was given over, in a large measure to idolatry and immoral conduct.

The Church itself was composed, to some extent of Jews but for the most part Gentiles. However the members were of all classes and were more or less subjected to all sorts of temptations.

### I. A Plea For Consecration.

In the closing verses of the sixth chapter of his first letter, Paul makes an appeal to these Christians to make a complete surrender and consecration of their lives to the Lord. 1. He makes it clear that God has a claim on the Christian's life, and holds the sole right to his service and influence. He says, you are not your own, for you are bought with a price. God has the claim on your life as a believer in Christ by certain rights, (2) not only by right of redemption or purchase, (3) but also by gift. (4) In fact we are His by right of Creation. In the light of the scriptures, the believer is God's by the right of Creation, since He created us in His own image. It is a common expression among us, what we make is our own, what we buy is our own and what is given to us is our own, at least we possess them, since God owns every thing and we can own nothing. Let me explain what I mean: Suppose a man needs a certain instrument or machine, to do a certain piece of work, and no such machine or instrument is to be found, for it is not in existence. He creates or invents in his mind such an instrument. Then he calls the master of mechanics, and lays before him his plan, and says, I want you to make this machine as I have designed it and according to my specification. Finally the master of mechanics comes back and calls and says here is your instrument. Yes, the owner says that's exactly the instrument as I designed it. Thus the man has an invention, an instrument, never seen or heard of before and all his own. I ask you then to whom does this instrument belong? You say to him who invented it; and no man has a right to take from him his invention or to abuse it. He has all rights reserved and the laws of the land protects him in his rights. So in this sense, I repeat, God has a right to yours and to my life and we have no right to serve sin and the devil with our lives and influence. But Paul says we are bought with a price, then we are God's not only by right of Creation, but we belong to him by right of recreation or purchase. This brings us to the foundation of the whole matter, namely regeneration and the doctrine of the Atonement, large room here for much study and discussion. However for the lack of time, I must confine myself to the brief statement, that we belong to God, by right of purchase, since by the death of Christ His only Son, He bought back to himself that which we deliberately sold into sin. "For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life." John 3:16.

Suppose I go down to the store in the morning and purchase a bill of groceries and hand the merchant my check in full payment of the bill, which serves also as my receipt. The groceries are delivered and placed in my pantry. I

ask you to whom do the groceries belong? You say, to you of course. Why? Because I paid for them. Then may I ask, does the Christian have the right to take his life, talent, money, influence, time, etc., and serve the devil and sin? A thousand times no. I heard a Texas pastor relate this incident, which came under his observation, some years ago. He said there was a wealthy family, which belonged to his church and the lady of that home belonged to the high social set, and one afternoon she was invited to a bridge party. She went back into the cook room and after giving the cook some instructions, she came by the refrigerator and got a bunch of grapes and gave to her little three-year-old girl lying in its crib sick with a high fever, and as she stooped and kissed it, she placed the grapes in its hands and said bye, bye dear, if you need anything just call the cook, soon the child's fever ran dangerously high and it went into spasms from eating the grapes. The mother was summoned back home and came just a short while before the baby departed. The mother bending down to kiss her child overheard it trying to say something and, she listened more closely only to hear it lisping "Mudyer, (Mother) I saved them for you." She found clinched in its little hand three or four grapes. The pastor said that the mother said to him as they stood by the open casket, "Oh pastor it's so hard to think I am a Christian mother and yet God had to call me from a life of sinfulness and worldly pleasure back into Christian duty and service by way of this white casket.

Allow me to advance one step further with you to say that we are God's by right of gift, not one of us here tonight as parents, has not at some time, because of our love for and devotion to our children bought them gifts, and these presents became theirs by right of gift and no one else had a right to take them, to abuse them or to consume them.

So also do you remember and well do I remember the time when I came into the altar and gave the pastor my hand and said pastor I am giving my heart and life to the Lord. I ask you as well as myself have we kept that pledge?

### II Warning Against Spiritual Decline.

Remember I stated in the beginning that the Christians in Corinth were subjected to all sorts of sin, temptation and forms of evil, vice, etc., and Paul makes a strong plea for entire consecration of the whole life of the individual and I am sure you will agree with me that in this plea there is a note of warning against worldliness, and we read the words of our text over and realize something of the conditions under which this church lived, one can't help but think of our church or churches and the conditions through which we are passing in this age of confusion. Worldliness and sin on every hand, and spiritual decline evident and what is the cause? Everybody is ready to say the depression, but why the depression? Whether you and I like to admit it or not, there has been a steady decline in church attendance and a gradual falling off in the financial support of our denominational program, a steady decline in the receipts regarding our home and foreign mission enterprises and what are some of the causes? May I suggest a few, you can give many more I am sure. My time is gone so I cannot elaborate these, simply name them and allow you to think them over.

#### I Causes of Spiritual Decline:

(1) One of the causes of our Spiritual decline is **The Manner of Prayer**. Do we really pray? I confess I don't know how as I'd like, but I do know that prayer is the Christian's resources, and he who knows how to pray is equipped for service and fortified against the snares of the devil, sin, etc.

(2) **Lack of regard for the Word of God**. Remember it hasn't been long since America's greatest statesman and moral orator, William Jennings Bryan, gave his life in defense of the Word of God.

(3) **Irregularity in Church attendance**. Less than 40% of church members attend church serv-

ives and give anything in support of the cause.

(4) Another cause is, **Sin allowed to lie on the individual conscience** unconfessed, etc.

(5) Still another cause is the claim that **Spiritual declensions are unavoidable**. There are those who say they must come, history repeats itself, we must have low tides and high tides. But it does not necessarily follow that this is true. We do have low tides and high tides however, but it ought not to be so. I do not want to be misunderstood here. It ought not be necessary to have revivals. Our Church should be in a perennial revival, but because of our backsliding conditions, and blocking the way of Salvation to the lost. We must have revivals.

(6) **False conception of the Bible standard of holiness** is another cause. I am not talking about sinless perfection either, but Sanctification.

(7) **No conviction of true citizenship**. It won't be many weeks until we as citizens of this nation, will be called to go to the polls and vote for men to fill the high positions and offices. I wonder if every Christian will vote as he prays or will vote his conviction and the dictates of his conscience? Will it be party or principal?

(8) **Sabbath desecration**, how I would like to say something here but I pass on to the ninth.

(9) **Love of the Novelty**,—while there has been a decline in our church work and a falling off in financial support may I ask in comparison if there has been a decline in attendance upon public wrestling matches, boxing, base ball games, including Sunday base ball and the world series base ball games, intercollegiate football, etc, theater and picture show attendance? and has there been such a falling off in the gate receipts? This is something for us to think about.

(10) **False standards in the ministry** is the last cause I offer

#### 2. Effects.

Now in brief what are some of the effects brought about by this spiritual decline? Here are a few in the individual life:

(1) **Personal Unhappiness**.

(2) Every Christian duty becomes a burden and is often shirked.

(3) Incapable of valuing a human soul and life, no interest in the lost whatever.

(4) Becomes a stumbling block to the lost world.

(5) And often becomes a troublesome member.

(6) Offers no resistance to the propagation of fatal error.

(7) Gives little or nothing to the support of Christ's cause.

(8) Lays foundation for bitter grief and doleful lamentation.

(9) **Retards the progress of His Kingdom and delays the Lord in His coming**.

Some years ago I held a meeting in the Blue Grass Region of Kentucky and one morning, after the breakfast meal, the man of the home in which I was entertained said to me, will you take a walk with me this morning? I said gladly. After we went out in a secluded spot and sat down on a log, he began by saying, I have a sad story to tell you. He said, I was a hard sinner until I was thirty-five years of age, but I lived a happy Christian life for ten years after I joined the church. We had our family prayers, I attended my church regularly and I gave liberally to the causes, but soon after I was saved the Lord began, to prosper me and I grew ambitious to make money and now I am miserable, sinful and unhappy and I have asked you here to pray for me as I try to dedicate my life and means to the Lord and shall try and start all over again. I said "It's a grave thing you have asked me but I will do my best." As soon as we got up from our prayer he said, I have a young girl 14 years old at the house, and I want you to pray with me that she will accept Christ during the meeting; she has never manifested an interest in her salvation. The next morning this man went out after breakfast to give some instructions to a man whom he had employed that day to harvest his



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wheat. After he got things to going and the wage-hand had made two or three rounds on the binder, my host started back to the house, then he had an impression, so he stopped and when the binder came close up he said to the hired man, I want to ask you a question: are you a Christian? He said, "No I am not." Well, said my host, we are having a fine meeting at the church and I want you to go to church with me this morning. The laborer said, I thank you but I cannot go. And why can't you? Because you have hired me to work today and I need the money for my family, said the hired man. But my host said, I will pay you for straight time if you will go, you can stop at 10:30 and be back at work by one o'clock. But, insisted the wage-hand, I am not dressed to go to church. My host replied, now listen Tom, we are not thinking so much about fine clothes down at the church, but we are anxious about our souls and if you will come you may go with me in my car. He thanked him and accepted his invitation. Before I was half through with my message that morning I saw a man sitting back of the church weeping as if his heart would break and when I gave the invitation to accept Christ this man in his unionalls came to me and said, preacher I tried to keep from coming, I am ashamed of my clothes but I had to confess Christ. While he was telling me this, the man who brought him was shaking his hand and greeting him. Before this was through with I looked to my right and there stood the host's 14 year old daughter, and through her sobs and tears she said to me, I have come to accept Christ. Not one thing that I had said or done so far as I know touched her little heart. Of course her father was happy and there was much rejoicing that day in that church. It is said "the light that shines farthest from home, shines the brightest at home." "And he brought him to Jesus." The Lord help us here and now to consecrate our lives fully to his service and save us and our churches from Spiritual decline.

#### CAN WE LEARN FROM EXPERIENCE?

There is nothing to be gained by denying that there has been considerable change in prohibition sentiment within the last few years, and it might be of interest to note that there has been marked change of sentiment on financial matters since this change of prohibition sentiment began to be noticed.

We Americans had some good reasons to think we knew quite a bit about finance. We knew full well that debt was always dangerous, and that waste and speculation nearly always proved disastrous, and yet when the tide of prosperity that followed the world war and National prohibition got in full swing we cast our common sense and the wisdom of the ages aside and went on a spree of borrowing, spending and speculating, and went so far as to imagine that all of the old ideas of sound finance were wrong and that we could and actually had spent and speculated ourselves into a period of abundant and continuous prosperity. The few who did not lose their heads were scoffed at as the wise ones whooped things up and drove the tidal wave of speculation to new and higher crests. Masters of propaganda used every possible device to sweep the people off their feet and extract the last dollar from their pockets. One of the big boys wrote a long magazine article telling us how to make lots of money in the stock market and in just a few weeks the old market went into a nose dive that soon got beyond the lamb shearing stage and crashed into the rams, relieving many of them of a large part of their ill gotten gains.

Now we find ourselves dazed by the shock, amazed and disgusted at our folly, and bewildered by the morass and wilderness of financial difficulties that surrounds us. While still in this plight we are able to realize that we have slipped quite a bit in moral matters. And what do we hear prescribed for all our woes? More and better booze. Yes booze; just plain old liquid damnation, Satan's favorite prescription and the

major curse of the race. Yes the one thing, that through the ages, has with the most lavish hand, dispensed shame, crime, poverty, disease and death is now urged as the one and only thing that will cure the ills it has never failed to cause. A good look at the crowd that is sponsoring the idea is enough to create further doubt as to the wisdom of adopting it. We find they have a large following in, and draw their leaders from the large cities that went so wild in the borrow, spend and speculate era that terminated in such unspeakable disaster for us all. We also find that their methods of propaganda are strangely similar to those used in this era of mad finance, when many large banks and brokerage houses betrayed the confidence of their customers and sold them hundreds of millions of dollars worth of securities that were practically if not absolutely worthless. And more than this we find a number of the leaders who had so much to do with driving us to the financial slaughter pen are zealously working to stampede to the slaughter pen of booze where we will be robbed of many things more precious than gold, while they profit by our weakness and woe.

Is the downward swing in morals due to prohibition or to a giant diabolical attempt to destroy prohibition? New York City was the center of the financial folly and crimes referred to, is the fountain head and backbone of the wet drive and very largely controls the policies of the press and moving pictures of the entire country. The press and pictures of the country have not only subjected prohibition to a most vigorous, insidious, and incessant hammering, but they have poured out a flood of filth that could not fail to pollute morals. Was this the result of conspiracy or is it all you can expect from this source? It looks very much like they realize that prohibition has its foundation in the morals of the people and are willing to destroy morals in order to destroy prohibition.

If American people wish to cease to be an independent, thoughtful, and courageous people, and be stamped from one slaughter pen to another by these masters of propaganda, whose gods are greed and appetite, they cannot hope to escape the swift and terrible consequences of such action.

Do these centers of wet propaganda conduct their political affairs in such a way as to warrant us in giving them the large voice they are demanding in national affairs? We find New York in the grip of the largest and oldest politico-criminal organization in America. Recent revelations of crime and graft are alarming. "Countless Courtesies" and curious "tin boxes" have yielded grafting officials about fifteen million dollars and there has not been an arrest or indictment and only one removal from office. This removal was nothing more than the slipping of one battered old cog out and the slipping of another one of the same brand in as the old machine ground on at the same old game. Turning our eyes to Chicago we find that one of these politico-criminal machines has been ditched, but that it had the city headed for the ditch with such momentum that the crash was unavoidable, and now we see this big wet center that held on to booze before National prohibition, and in spite of it, is bankrupt and begging for help.

These are not the only cities that have bellowed for booze and botched their business till they find themselves in desperate straights. Why not let them learn to conduct their own affairs along sound and decent lines before we follow their lead in National affairs.

"Old Observer."

"We were disappointed but not discouraged. I had five letters of regrets. There is quite a bit of sickness. We are now planning for our rally, theme, "Enlistment." I shall be heart-sick if there isn't more interest manifested when we have our rally here in January or February. I think they are very helpful. We decided to ask our best prospects to let us come to them and put on a program."—Marshall County.

#### A PARELLEL CASE (By J. A. Lee)

Dear Record:

I feel sure that when many of my readers see this heading they will say, "Well what will this babbler say now? Just this: there are two incidents that I wish to call attention to—one Biblical and the other political—and to my mind they are parallels.

The Biblical incident is that of Felix the judge and Paul the prisoner. Paul was called before Felix to give an account as to himself and that he might hear what Paul had to say about the cause he represented and why he was a prisoner.

Paul was in prison for preaching the gospel of Christ and while he reasoned of Righteousness, Temperance and a Judgment to come Felix was convicted and trembling with fear, said to Paul, "Go thy way for this time and when I have more convenient season I will call for thee." Felix had many communications with Paul and he also had the power to give Paul his freedom, but as he thought money would be given him for Paul's release he waited and as the money did not come in, he seemingly forgot Paul and also wishing to please the Jews he simply neglected Paul and left him bound and in prison and his more convenient season never came.

Now you will please allow me to call attention to the political case. In the recent political campaign—one of the most sweeping that was ever known to the United States, the cause of Prohibition was the prisoner and the two political parties were the judge with power to call the prisoner before him and also had power to release and give the prisoner his freedom. This the judge refused to do, saying we want money, more money in the treasury and by putting the prohibition cause in prison and keeping it there we will have more money, and by putting Demon drink in the saddle we will put thousands of men to work and have money in the treasury.

There is but one excuse for wanting to bring back the whiskey cause and that is we may have more money. Our wise—or otherwise—lawmakers have forgotten that the producer does not pay the tax on his beer and other destructive drinks but the consumer pays it and a large majority of those who want it back and will constitute the consumers are poor working men who have families to support and they will need every dime they make by putting them back to work.

Mr. Lawmaker, you may vote to repeal the Eighteenth Amendment and also modify the Volstead Act and get more money but in doing so you will get blood money; money taken from starving women and children, for as I have already said, a majority of those who will support the beer and whiskey saloon, that you, by your vote are willing to open up, will be poor working men with dependent families looking to them for bread and clothing. Are you willing to do this, Judge political Felix? Thinking you will have a more convenient season to make amends for your colossal sin? My prayer is, that the living and just God will never give you another chance to either vote for or against this prohibition prisoner, but that more honorable and just men may be the future lawmakers of our country who will be winning to hear the Righteous one when he reasons of Righteousness, Temperance and Judgment to come.

But I hear you say: "Our party has said that we must vote for a repeal and modification. Oh! for men who are bigger and better than any political party on earth. And in closing let me call upon every praying person in Mississippi to pray our God to paralyze the effort and influence of every one who goes to Washington to vote against the cause of temperance, and that righteousness may reign supreme in our country.

C. W. Barnes becomes pastor at Baldwyn for half-time.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum  
College Correspondent—Miss Frances Landrum  
Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.

Vice-Pres.—Mrs. G. W. Riley, Clinton Miss.  
President—Mrs. A. J. Aven, Clinton, Miss.  
Corresponding Secretary—Miss Fannie Traylor

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Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

### "AND THEY BROUGHT UNTO HIM GIFTS"

Rich in legendary lore, and recorded history are the stories of giving gifts. Even in very early records we read "and they came bearing gifts." One authority says, "one did not come before God or prophet or priest or king empty handed." The story of the voluntary offerings and free-will gifts of those wise hearted women in the long ago when "the blue, the purple, the scarlet and fine linens" made beautiful the curtains of that first tabernacle—still stirs our hearts with its simple beauty and nobility of action. As then, even so today, lore still moves us to bring unto Him our gifts.

Last year Woman's Missionary Union of Mississippi gave to the Lottie Moon Christmas offering \$7,777.40. Just recently our gift during the Week of Prayer for State Missions totaled \$4,136.00. I do not emphasize these amounts with any spirit of boastfulness, but to express my heartfelt gratitude for the evidences of blessings and guidance from the hand of our Heavenly Father, and to you for your loyal cooperation and fidelity to God's work. In what better or more fitting way may we express our joy and gratitude for His gracious manifestations of divine generosity—than by bringing unto Him gifts. We read in sacred story that the Star in the East guided the three wise men in their journey to the manger that they might present unto Him gifts.

They gave largely out of their bountiful store. Each gift represented their world treasure, and their desire to serve. Their gifts were also a measure of the standard of the times, but the abundance of their hearts could not be measured—for it was love—the gift of all gifts, and a desire to worship the king, prompting their actions.

For forty-four years W. M. U. has been expressing their added love and fidelity and willingness to serve, in spreading Christ's kingdom, through this special offering known as the Lottie Moon Christmas offering. In bringing this special gift, we not only, in a measure relieve the burdened hearts of our Missionaries, but there comes a new thrill to our own heart, and makes happier and holier the anniversary of Him, of whom the angels chorused in that great oratorio "Glory to God in the highest, on Earth Peace."

We cannot all measure our gifts in large measures. We may not all bring the fragrant precious spikenard, yours and mine may be just the cup of cold water. But there are no great or small gifts in God's sight, provided it is the full measure of "the fruit of the heart." The divine object of all adoration, of all giving is that "man shall bring to his Maker, the first fruits of his heart," and this is summed up in Love.

In the observance of this Week of Prayer our Union has not set a financial goal as in former years, but our hearts' desire and urge are that every Baptist woman, and all the young people, shall find it in their hearts to give. That the deep need of our mission work in this hour may challenge to a new realization of our opportunity. Give much or little,—give Gold—your substance, give Frank—incense—your prayers—give Myrrh—even your sacrifice,—if given with your heart in the gift, and in the true Christmas spirit—Love—then shall it truly "be to all people—Great Joy."

Mrs. A. J. Aven.

## Our Young People's Column

### "SNAP-SHOTS OF TWENTY-FOUR YEARS"

Would you like to join with me in looking through my imaginary kodak book and there see, in a series of snap-shots, the story of twenty-four years in the life of our R. A. missionary, Edwin Burke Dozier? Page one is headed "Japan." The first picture is of a missionary father, holding in his arms a tiny baby, his first son. Another picture is taken in the missionary home in Fukuoka, Japan. There are three in this picture: Mrs. Dozier, Edwin, and the little sister, Helen. A third snap-shot is of a twelve-year-old boy, studying at his desk. At his side in his teacher, his mother. There are other pictures of Edwin's school life, in Canadian Academy: as a Boy Scout, as President of Student Government, as School Interpreter. One of the loveliest pictures on the page is dated 1924. It is of Edwin, Helen, and Mr. Dozier, taken on a mountain near Fukuoka, the day that Edwin decided that God wanted him to become a missionary to Japan.

Turn the page and see at the top of the next several pages, "America". Here are snap-shots of college days (1926-1929, at Wake Forest, N. C.). A picture of a young woman marked "summer of 1927" catches our eye. In that summer began the romance that culminated in making the girl of the picture, Mary Ellen Wiley, Mrs. Edwin Dozier. One picture marked "Gainesville, Georgia, September, 1929" is most interesting. Here in the same church in which his father was ordained twenty-five years before, the young preacher was set apart for the ministry.

For the next three years all the pictures center around the Southern Baptist Theological Seminary at Louisville, Ky.

There are snap-shots of Sunday School field work in North Carolina during the summer of 1932, and then we find a page of snap-shots taken down at R. A. Camp at Virginia Beach. Mr. Dozier taught a class of R. A.'s about Japan and told them of his great desire to go as a missionary to the Japanese people. One morning in Methods Class, Mrs. G. Burton Mountcastle, the teacher, asked if the boys would like to see Mr. Dozier go to Japan. After talking it all over, the class decided to petition the W. M. U. of Virginia to send the Doziers out through the 1932 Lottie Moon Christmas Offering. The W. M. U. granted the request and the R. A.'s of the state were made responsible for Mr. Dozier's salary.

The last picture was taken on November 5, 1932, on the deck of the Steamship, Empress of Russia, as the boat slipped away from shore. On the deck we see Mr. and Mrs. Dozier telling America good-bye for seven years, and then turning joyfully to face their work in "The Land of the Rising Sun".

### CHRISTMAS PLAY SUGGESTIONS

A list of Christmas plays with prices and length of time it takes to put them on and the number as well as kind of persons to take part may be had from this office upon request. After securing the list from the State W. M. U. office and selecting the play, it will then have to be ordered from the W. M. U. Literature Department, 1111 Comer Buildings, Birmingham, Ala. If you intend to present a Christmas play, you should begin to plan it now, because after securing the list and selecting a play, you will have to allow a week or ten days for it to reach you before starting work on the play.

### A MIRACLE

Keeping my promise to a Baptist friend, I had the opportunity of hearing for the first time the Gospel. This opportunity—thanks to God—on that very night, in which I heard His Holy Word, made my salvation possible.

God worked a real miracle; I, myself, never could have abandoned so many bad habits—yea, as many as one following a worldly life could possibly form. I, who had sought here and yonder so many things in order to find a better life of spiritual peace and tranquility, had reached the place where I had no more faith in promises and prayer to the saints. I only went that night to the Baptist Church to please my friend. But when I heard the Word of God, pure and simple and transmitted so humbly, God spoke to my soul. I knew Him; I felt Him. His manifestation of love and mercy implanted itself in my heart. I gained that better life which for such a long time I had yearned to possess.

God had permitted the perfect regeneration of my life, and, thus converted to His Holy Gospel, I made my profession of faith in Villa Marianna Baptist Church (Sao Paulo) and was baptized on October 18, 1931, by Pastor T. C. Bagby. God willed that there be added to the many blessings which I have already received that of the conversion of my wife and my daughter which took place this month (March 1932).

May God bless all those who read this, my humble testimony, to the honor and glory of Jesus, our Savior.—Business Man of Sao Paulo, Brazil.

An Humble Offering—Some years ago a government official wanted a rickshaw boy and Pekun received the position because he had such a smiling countenance. Instead of lying asleep, in the rickshaw as many rickshaw boys do while waiting for their masters he studied a book which he carried in his pocket. He had learned to read at odd moments in the same way. Thus it was that he got in many hours of real study.

After each furlough the official and his wife looked forward to the welcome of the jolly faced Pekun. Upon one return he did not see the boy. He asked many about him but no one had news of him. He concluded that he must have died of flu during the great epidemic. Some months later a native youth appeared at the door of the official's home asking to see the official. The man went to the door and after one glance he called his wife to come and see who was there. They were rejoiced to see the smiling countenance of Pekun. He was wearing an Ogbomoso uniform for he had found entrance into a school and was there applying himself.

After some time the official became the gov-

(Continued on Page 5)



# The Baptist Record

Published every Thursday by the  
Mississippi Baptist Convention  
Board

Baptist Building  
Jackson, Mississippi  
R. B. GUNTER, Cor. Secretary  
P. I. LIPSEY, Editor

SUBSCRIPTION: \$2.00 a year, payable in  
advance

Entered as second-class matter April 4,  
1918, at the Post Office at Jackson, Mis-  
sissippi, under the Act of October 3, 1911.

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address as well as the new when writing us  
for a change. If you do not send in your  
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## East Mississippi Department

By R. L. BRELAND

### The Church Storehouse

I was casually reading the Word  
of God recently and found some new  
Scripture on the Old Testament  
Storehouse—that is, it had never  
caught my thinking before. This  
scripture was found in II Chronicles  
31:5-12: "And as soon as the com-  
mandment came abroad the children  
of Israel brought in abundance the  
first fruits of corn, wine and oil,  
and honey, and of all the increase  
of the field; and the tithe of all  
things brought they in abundantly.  
And concerning the children of  
Israel and of Judah, that dwelt in  
the cities of Judah, they also  
brought in the tithe of oxen and  
sheep, and the tithe of holy things  
which were consecrated unto the  
Lord their God, and laid them by  
heaps. \* \* \*

"And when Hezekiah and the  
princes came and saw the heaps,  
they blessed the Lord, and his peo-  
ple Israel. \* \* \* Then Hezekiah  
commanded to prepare chambers in  
the house of the Lord; and they  
prepared them, and brought in the  
offerings and the tithes and the  
dedicated things faithfully: over  
which Cononiah the Levite was  
ruler, and Shimei his brother was  
next."

This is a good example of the  
storehouse plan that we have been  
discussing. The people brought of  
the things they had and chambers  
(rooms) were prepared in which to  
store them as they came in; and a  
ruler with an assistant was put in  
charge of the chambers. That is, a  
man and helper were employed to  
take care of the articles as they  
came in and doubtless receipt for  
them. That is what we propose in  
our Church Storehouse Plan, except  
that there will not be so much of  
the church offering and some one  
will gladly look after it free of  
cost, and there will be no need of  
an assistant.

Some one will be ready to say  
that this is in the Old Testament  
and does not apply to our day, just  
as they do about the tithe, but for  
a scripture to appear in the Old  
Testament does not make it un-  
true or void; and besides one of the  
New Testament writers tells us that  
all that occurred back there was an  
example to us. So we have fuller  
testimony of the rightfulness of a  
church storehouse.

### NOTES AND COMMENTS

A recent card from Deacon H.  
W. Hannaford, of Pittsboro Baptist  
Church, brings good news: "We  
sent \$15.00 for Christian Education,  
\$10.00 cash offering to the orphans.  
We begin the every member can-  
vass next Sunday (27th) and think  
we can finish by the next Sunday  
(Dec. 4th.) These good people are  
always ready to do their part.

Prof. A. E. Strain, Superintendent  
of Yalobusha A. H. S. at Derma,  
Calhoun County, is County Chair-  
man in the every member canvass  
in that county. He is on the job,  
visiting the churches and sending  
out pledge cards. If the matter does  
not go over good in Calhoun Coun-  
ty the blame will lie at some oth-  
er's door.

The daily papers of last week  
brought the sad tidings of the death  
of Rev. Abner Walker at the Old  
Soldiers' Home, Biloxi, Nov. 21st.  
Of him it said: "Rev. Abner Walker,  
87, Confederate Veteran, Baptist  
minister, and inmate for the past  
16 years at Beauvoir, died yesterday  
and was buried today in the family  
burial ground near Lyman, nine  
miles north of Gulfport. He was a  
Mason and Masonic funeral rites  
were carried out in addition to the  
funeral services conducted by Dr.  
B. Locke Davis, Baptist pastor at  
Gulfport. He was twice married.  
His first wife, Mrs. Marcelle Hud-  
son Walker, died thirty years ago,  
and the second wife, Mrs. Nancy  
Walker, to whom he was married  
27 years ago, survives. He is sur-  
vived also by two sons and four  
daughters."

Seemingly the faithful few are  
making the contributions to the  
Christian Education Effort just as  
it is in everything else. In the day  
of settlement, which is coming sure,  
many are going to have great re-  
wards while many shall be "empty  
handed." What of you?

It is reported that Rev. J. M.  
Spikes, of Slate Springs, has been  
called as pastor by Bruce Baptist  
Church, Calhoun County, for half-  
time and will locate there. He will  
serve other nearby churches in con-  
nection.

The Coffeeville Baptist Church  
has arranged to pay off the last  
note on its new building by Jan-  
uary the first and hopes to have its  
dedicatory service on the first Sun-  
day in January which will be the  
nineth anniversary of the present  
pastorate. All are happy over this  
event.

Deacon J. F. Provine is perhaps

one of the oldest members of Coffeeville Baptist church in number  
of years that he has been a mem-  
ber. He has been deacon and super-  
intendent of the Sunday school for  
practically 35 years. Mrs. A. Sey-  
mour has been teacher of the Be-  
ginners' Class for 35 years or more.  
She has also been a member of the  
church as long, and perhaps longer,  
than Bro. Provine. Who has a long-  
er continuous record than these?

Information comes that Pastor  
Cooper has resigned the care of the  
Baptist Church at Neshoba. The  
church is looking for a pastor. This  
is a splendid church and deserves  
the best.

The writer was pressed into  
preaching the Thanksgiving sermon  
at Coffeeville Wednesday night, the  
appointee getting sick with flu at  
the last minute. He also went out to  
Sylvarena Thursday morning for a  
service but was rained out. He  
conducted the service at Pittsboro  
Thursday night. Busy? Yes, but  
happy in His service.

News comes that Dr. Cyde L.  
Breland, one of our Mississippi Col-  
lege boys who is in Kentucky serv-  
ing as pastor at Richmon, was re-  
cently elected president of the Ken-  
tucky Alumni Association of the  
Southern Baptist Theological Sem-  
inary for the ensuing year. Perhaps  
this position will carry much work,  
since the alumni are trying to raise  
\$100,000.00 to endow the "John R.  
Sampey Chair of Old Testament."

Some one has figured it out that  
if every one of the 225,000 Baptists  
in Mississippi would give one egg  
a week for the whole year, and  
eggs sold for 20 cents a dozen,  
there would be \$197,600.00 paid in  
during that time. Mighty sorry  
Baptist who cannot get up one egg  
a week. All we need to do to have  
all the money we need to carry on  
the Lord's work is to enlist our  
members in the service of the Lord  
—just each one do a little.

### SUNDAY SCHOOL ATTENDANCE NOVEMBER 27, 1932

Jackson, First Church.....	751
Jackson, Calvary Church.....	933
Jackson, Griffith Mem. Church.....	418
Jackson, Davis Mem. Church.....	462
Jackson, Parkway Church.....	153
Jackson, Northside Church.....	74
Columbus, First Church.....	738
Columbus, Mission Schools.....	42
Meridian, First Church.....	526
Kosciusko Baptist Church.....	229
McComb, First Church.....	436
County Line Church (Copolah County) .....	73

### B. Y. P. U. ATTENDANCE NOV. 27, 1932

Jackson, First Church.....	133
Jackson, Calvary Church.....	190
Jackson, Griffith Mem. Church.....	239
Jackson, Davis Mem. Church.....	243
Jackson, Parkway Church.....	78
Columbus, First Church.....	153
McComb, First Church.....	132
County Line Church (Copolah County).....	30



*Baby's doing fine, now,  
Bless his little heart!  
Not at all just skin and bones  
Like he was to start.  
Cheeks and hands so chubby,  
Color simply grand!  
All because we changed his food  
To Borden's Eagle Brand!*

Many a worried mother has  
found that Eagle Brand does  
wonders for a baby. You see,  
Eagle Brand is remarkably  
easy to digest—it is nearest  
to mother's own milk in this  
respect. Countless babies who  
could not digest other foods  
owe their very lives to Eagle  
Brand. In the last 75 years,  
millions of babies have been  
raised on this wonderful milk.  
Get a can today. Follow easy  
directions on label. Write The  
Borden Company, Dept. JJ-12,  
350 Madison Ave., New York,  
N. Y., for free booklet "Baby's  
Welfare."

### SANS SOUCI, S. C.

Rev. L. H. Miller, pastor of the  
Sans Souci Baptist Church, Green-  
ville, S. C., reports that they have  
just experienced a great revival. In-  
cluding Sunday at the close of the  
meeting there were 103 additions,  
most of them adults. Sixty-two came  
for baptism and forty-one by let-  
ter and statement.

Dr. J. B. Phillips of Chattanooga,  
Tenn., did the preaching, and Jesse  
Parham of Greenville conducted the  
music. Dr. Phillips is truly a man  
of God, loyal to the old Book. He  
preaches the gospel with power and  
few men today are so used of God  
in reaching the people. He not on-  
ly succeeds in bringing in new  
members but greatly strengthens  
the church and fortifies the pastor.

This church has received about  
250 members during the last thir-  
teen months, the period of the  
present pastorate. During the first  
twelve months a number equal to  
90 per cent of the total resident  
membership contributed through the  
envelopes to the work of the church,  
and some forty odd per cent pledg-  
ed themselves to tithe their in-  
come.



## The Sunday School Department

### SUNDAY SCHOOL LESSON FOR DECEMBER 4, 1932

Prepared by  
L. D. Posey, Jena, La.

—o—

Subject: Living with People of Other Races.

Golden Text: Of a truth I perceive that God is no respecter of persons. Acts 10:34.

Scripture for study: John 4:5-10; Acts 10:30-35; for supplemental study: I Kings 8:41-43; Luke 10:25-37; Acts 17:22-28.

Times and Places: Solomon prayed his dedicatory prayer of the temple in Jerusalem, about 1011, B. C. Jesus had His conversation with the Samaritan woman at Jacob's well, in December, A. D. 27, and gave the parable of the Good Samaritan in Perea, in November, A. D. 29. Peter had his experience with Cornelius in Ceasarea, in A. D. 41. Paul delivered his sermon on Mars' Hill, Athens in A. D. 51.

#### Introduction

Keep in mind that during this entire quarter, we are studying, "Christian Standards of Life." That being true, the real subject for this lesson is, "The Christian Standard for Living with People of Other Races." With that in mind, let us,

#### Study the Lesson

In this, as in all other essentials, of life, Jesus has given us the one and only infallible rule. It is stated in Matthew 7:12: "Therefore all things whatsoever ye would that men should do unto you, do ye even so unto them: for this is the law and the prophets." The Jews held tenaciously to their interpretation of the law and the prophets. In the statement quoted, Jesus gave the sum total of all the teachings of both the law and the prophets on the subject of our relationships with our fellowmen, without regards to race or nationality. That rule as given by Him has not been, neither can be changed nor improved. The critics, in order to try to disparage His teachings, have often quoted the statement of some philosopher to this effect, "Do not do unto others what you would not have them do unto you." If you can think straight, you see the two statements are the poles apart, with the superiority in that of Jesus. His statement is positive, active; the other negative, passive. The Golden Rule requires that you take the lead, make the advance. The statement of the philosopher simply requires that you leave the other fellow alone. With that as the philosophy of life, we would never have a school of any kind, no kind of benevolent institutions, and every phase of gospel proclamation would immediately fall to pieces.

Christianity is active, aggressive. No one can be a Christian in the highest and fullest sense of the word, without being actively engaged in the furtherance of the gospel,

with all of its beneficial results. To be otherwise, is to perish with dry rot. The Primitive Baptists, with all due respect to them, and personally, let me testify that some of the best friends I have ever had, have been of that faith, are an example of an inactive Christianity. Within one hundred years, they have almost perished from the earth. The same fate will be ours whenever we abandon or subordinate missions to any thing else, be that thing of itself ever so good. It is God's plan, and we cannot go counter to it without disaster to ourselves and the mission He has given us to perform.

Solomon, praying under the direction of the Holy Spirit, envisioned, though he doubtless did not fully understand it, that glad time when all the world shall recognize Jesus as King of kings, and Lord of lords, bring their crowns, lay them at His feet, and give to Him that honor and glory that belong to Him. Then the Golden Rule will be in full force and effect, and we will live as we should with people of other races. Until that time, only as people are regenerated, and Christ is begotten in them "the hope of glory," Col. 1:27, will they live with each other according to the standard erected by our Savior. But only in proportion as our ideals are high, will we rise toward them.

In the case of Jesus and the Samaritan woman, He gave to the world a concrete example of how we should treat those of other nationalities. He did not stoop to her level, neither should we ever, but lifted her as far as she could go, toward His high plane. Her soul was lost. He preached to her the glad tidings of salvation and she was saved. All things else were of minor consideration, and would, and doubtless did, adjust themselves according to the new life begotten in her. To use a "high-sounding" technical term: "According to her new philosophy of life." In this case, it was the superior reaching down to the inferior, and covers all conditions of the more favored toward the less favored. In this class comes our duty to the Negroes, Indians and foreigners in our midst, as well as those of our nationality who have not been so fortunate as we have. These people are technically free, but multitudes of them are in worse bondage than the Negroes were when our fathers owned them in fee simple. If positions were exchanged over night, and we carried with us a consciousness of our former relationships, there would be many bitter memories as we received at the hands of others the same kind of treatment we have so long given them. May God help us to stop and think.

In the parable of the Good Samaritan, we have one who was despised, doing to one by whom he was despised, the thing he would like to have done to him, were positions

exchanged. Many modern examples could be given. During the whole four years of the war between the states, we have no record of any Negro slave who violated the person of any white woman, while the reverse was true in untold numbers, but of course not without the consent of the Negress. Negroes now, in all manner of industrial occupations and on large plantations, do all kinds of work because they are Negroes, and because some white people think themselves above doing that kind of work. Some of that kind of work done by Negroes, is with a willing heart, while much of it is not. The good Samaritan did his part gladly, though so far as racial relationships were concerned, under conditions as they were then, he was under no obligations to do what he did. That is the spirit of Christ, and should govern all our relationships with people of other races.

In the case of Peter and Cornelius, we see the race and religious prejudice broken down. But it required a special revelation to accomplish it. Incidentally, here we learn that God answers the prayer of the unsaved, when seeking to know and do the will of God, much preaching to the contrary notwithstanding. God refused to let an angel tell Cornelius how to be saved, but performed a miracle by sending the angel, in answer to the prayer of Cornelius, that he might learn where one was who could tell him words whereby he might be saved. If an unsaved person reads these words, let me say to him that if he really desires to know the will of God that he may do it, then he has to ask God for that knowledge, using the means at his hands, (the Bible), and his prayer will surely be answered.

Hatreds between races now, are as bitter as they were when Peter the Jew and Cornelius the Gentile lived. The thing for us to learn from that incident is, that it is our duty to give the gospel to the lost without regard to race or nationality. When that has been done, and men are regenerated, all other questions can be easily settled. But let me say that nothing said in these notes is to be construed as endorsing social equality between races. The regenerated of other races do not desire it any more than we do.

The heart of this lesson is missions in all its phases; but my space has been consumed, and I must close.

—BR—

Dr. J. W. O'Hara, Superintendent of the Baptist Mountain School Association, has just returned from a splendid meeting at Cosby Academy, Cosby, Tenn., and Allen's Grove Church. There were about twenty-five conversions, sixteen of whom

**RED EYES** Quickly cleared up after reading, sewing or driving. Dickey's Old Reliable Eye Wash has given painless, prompt relief for 50 years. Price 25c. DICKY DRUG CO., BRISTOL, VA.

### HEALING HUMANITY'S HURT

A Baptist Institution where the Ministry of Healing may be practiced by those who wish to serve their fellow man. GIFTS AND LEGACIES ARE SOLICITED. SOUTHERN BAPTIST HOSPITAL New Orleans, La.

## Backache Bother You?



### It May Warn of Kidney or Bladder Irregularities

A persistent backache, with bladder irregularities and a tired, nervous, depressed feeling may warn of some disordered kidney or bladder condition. Users everywhere rely on Doan's Pills. Praised for more than 50 years by grateful users the country over. Sold by all druggists.



were approved for baptism in the local church and others signified their intention of going to other Baptist Churches or other denominations. There were twelve or fifteen reclaimed. One volunteer for the ministry was secured, making eight in the ministerial class with about as many volunteers. Conviction was so deep that weeping continued in the girls dormitory one night until near midnight and then turned to joy. All the Senior Class came confessing, leaving only one unconverted, and they strive to lead him to Christ. There is a Prayer League of nineteen in this school. Dr. O'Hara will conduct meetings in other schools during the session, but has some time to give to churches. Communications may be addressed to him at Asheville, N. C.

—BR—

Smith—"Hope is really a wonderful thing."

Jones—"True. One little nibble keeps a man fishing all day."

—BR—

"That's a nice new car you have, professor."

"Dear me, so it is—I wonder where I got it."—Ex.

—BR—

"What is your son going to be when he gets through college?"

"An old man, I'm afraid."—Ex.

## for HEADACHE A Liquid Remedy is Quicker

Liquid Capudine's ingredients are already dissolved—ready for the system to absorb. It therefore gives quicker relief from headache, neuralgic, rheumatic and periodic pains. Won't upset stomach. 10c, 30c, 60c sizes.

**Liquid  
CAPUDINE**



## ANNUAL MEETING OF THE FOREIGN MISSION BOARD Oct. 12, 1932

At the request of the Foreign Mission Board, I am sending to the denominational papers this report of the Annual Meeting of the Board held in Richmond, Va., on Oct. 12.

Practically all the State members were present, and all but two of the local members, so it will be seen that there was a large and representative group in attendance.

It gave the Board pleasure to welcome Dr. F. F. Brown, President of the Southern Baptist Convention, who visited the Board in his official capacity.

Dr. R. E. Gaines wished to retire as president, after many years of service, and L. Howard Jenkins was elected to succeed him. Dr. Gaines has served faithfully and well, and the denomination owes him a debt of gratitude. His fine Christian character has inspired all who worked with him to higher Christian service. I am glad to be able to say that he will continue as a member of the Board, where he has been so useful. His long experience will make him invaluable.

The most important business was the election of an Executive Secretary. The members of the Board had been much in prayer, and they believe they have been divinely led in the selection of Dr. Charles E. Maddry, lately Secretary of the Promotion Committee. His election was unanimous on the first ballot, and the vote was cast with real enthusiasm. Dr. Maddry advised the Board at that time that he would have to confer with the Promotion Committee before making his decision. I am glad to report that since that time, he has notified the Board of his acceptance.

We believe his selection will be pleasing to the denomination and

we look forward with confidence and courage to his leadership. It is expected that Dr. Maddry will begin his work with the Board not later than January 1st.

Dr. T. B. Ray was unanimously elected Assistant Executive Secretary, and the Board feels fortunate that it will continue to have his services. The experience he has gained during his long service will remain a great asset to the Board.

At the annual meeting, the budget for the year is discussed and adopted. All the members of the Board realized that this year we faced a very serious financial situation. The Board is burdened with a crushing debt of \$1,100,000. The Convention last May instructed all of its agencies that the budget for 1933 must not exceed 88% of the regular receipts for 1932, exclusive of the Emergency Fund Offering. On the basis of the actual receipts for the first nine months of 1932, and the estimated receipts for the last quarter of 1932, the Board adopted a budget for the next calendar year of \$605,575.00. In estimating the receipts for the last quarter, we took the actual receipts for 1931 and reduced these by 25%, which is about the actual decrease in receipts for the first nine months of 1932. As the budget for 1932 is \$805,000.00, it will be seen that the Board reduced its budget for 1933 by about \$200,000.00. In the last three years the Board has reduced its budget \$785,000.00, but the decrease in gifts has been more rapid than the decrease in the budget. The budget is made each year in October, and, necessarily, the receipts for the succeeding year have to be estimated.

However, it should be said that the Board each year has stayed within the instructions of the Southern Baptist Convention, as it recognizes fully the authority of the Convention in this matter.

It is needless to say that this reduction means privation and sacrifice on the part of our missionaries, both native and foreign. In fact, it means almost the crucifixion of some of these faithful men and women, who accepted appointment by our Board, believing that Sou-

thern Baptists would support them in some adequate way, and give them the necessary funds to carry on their work effectively.

It might be of interest to our people to see a few high lights of the budget, as compared with 1932.

	1932	1933
Native workers, .....	\$91,000	\$53,000
Schools, .....	58,000	24,000
Medical work, .....	3,000	2,000
Rents, etc., .....	18,000	8,000
Literature, .....	20,000	10,000
Miscellaneous, .....	14,000	8,000
Sal. Missionaries, .....	454,000	362,000
Home Expenses, .....	80,000	72,000
Interest, .....	65,000	65,000

These figures speak for themselves and will show to the denomination how faithfully the Board has endeavored to reduce its budget, and prevent an enlargement of the debt.

Southern Baptists must find some way to liquidate this indebtedness, or else it will strangle us. This year the Board has been able to reduce its indebtedness only about \$12,000.00, although the budget contains an item of \$60,000.00 for the reduction of the debt. It is unlikely we shall be able to pay more than the \$12,000.00. At this rate of decrease, the debt will not be paid by this generation, and the interest charges will amount to as much or more than the debt itself. So if some plan is not worked out, to pay this debt, the denomination will, in effect, pay two debts, the interest plus the principal.

It is hoped that Southern Baptists, particularly our leaders, will give this their earnest and prayerful consideration between now and the next meeting of the Convention, and see if some plan cannot be worked out whereby certainly a larger amount can be given to this cause, so that this debt can be paid within the next few years. Nothing would help all of our causes more than its payment. Of course, the simplest way is to increase the gifts through the regular channels.

In this connection, please let me say that I personally believe that Southern Baptists will never see a year when the receipts are as low as they have been this year. I look forward hopefully and with courage to the coming year, and with the cooperation of all of our people, we can avert the disaster which now threatens the Board.

With broken-hearted sorrow the Board was compelled to drop ten missionaries from the payroll on January 1st, and notified thirty others who are at home on furlough that they could not be returned to the field at the expiration of their furlough. They will be dropped from the payroll January 1st, unless there is an increase in the contributions of our membership, or some plan can be worked out whereby the Board can send them out and still stay within the instructions of the Convention. Another matter effecting seriously the missionaries was the decision of the Board not to grant any furloughs to missionaries now on the fields who are due to come home on furlough next year. This whole matter was referred to a committee, and we shall give this the most earnest

consideration between now and January 1st.

Needless to say, this action disturbs every one connected with the Board, but the Board must not ignore the instructions of the Convention, and must have a balanced budget. Facing such a situation, it was necessary for us to reduce drastically the budget for 1933, and it is plain that \$200,000 could not be cut off the budget without sacrificing some of the missionaries, for their salaries and expenses constitute more than 60 per cent of the total budget.

It should be said that of the (Continued on page 14)

## Kill a COLD before It Takes Root!

TREAT a cold quickly and treat it *decisively!* Don't depend on half-way measures. Half-way measures only lead to half-cured colds.

Take a COLD remedy for a cold and not a remedy good for half a dozen things. Take a remedy that gets a cold from the *inside*, and not merely a surface treatment.

### 4 EFFECTS!

The wise thing to do is to take Grove's Laxative Bromo Quinine as soon as you catch a cold. Grove's Laxative Bromo Quinine is effective and reliable because it is specifically a cold remedy, and because it does the four things necessary to relieve a cold.

First, it opens the bowels. Second, it kills the cold germs in the system and reduces the fever. Third, it relieves the headache and that grippy feeling. Fourth, it tones the entire system and fortifies against further attack. Grove's Laxative Bromo Quinine is safe to take! It contains no narcotics and produces no bad after-effects. Taken promptly, it will usually expel a cold overnight. So in its use lies safety. Every drug store in America sells Grove's Laxative Bromo Quinine. Convenient, pocket-size box, cellophane-wrapped. Get it today.

"I Couldn't  
Write a Better  
Prescription  
Myself!"



GROVE'S LAXATIVE  
BROMO QUININE

## Gray Hair

### Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.



**PARKER'S  
HAIR BALSAM**  
Removes Dandruff—Stops Hair Falling  
Imparts Color and  
Beauty to Gray and Faded Hair  
60c. and \$1.00 at Druggists.  
Hiscor Chem. Wks. Patchogue, N. Y.

## "Now I Feel Full of Pep"

"After the birth of twins four years ago, I was run down, nervous, irregular, always tired and very disagreeable. Now I feel full of pep. My periods are regular. I never get tired and I am always cheerful. I give Lydia E. Pinkham's Vegetable Compound the credit for the change."

MRS. MARY LIDMILA  
Box 296, Odebolt, Iowa

Why don't you try this medicine? Get a bottle today. Its tonic action may be just what you need to give you more strength and energy. Sold by druggists everywhere.



Lydia E. Pinkham's Vegetable Compound



## The Children's Circle

MRS. P. I. LIPSEY

DECEMBER  
By Cora May Preble

December is a chilly chap.  
He makes our roof-tops squeak and snap.  
He bites our fingers and our toes,  
And sometimes pinches pink our nose.  
His voice is stern and sharp and shrill—  
Just hear him whistle on the hill!

Upon the rivers, brooks, and lakes,  
He piles knee-deep his silver flakes,  
Like white meringue on lemon pie  
So soft and silently they lie.  
December is a funny fellow,  
But we all know his heart is mellow!

My Dear Children:

I feel sure you will be interested in our accounts this month because they are very interesting. Last week I sent two separate special Thanksgiving offerings to Brother Miller at the Orphans' Home. One of these was for \$5.00, from Elizabeth and James Edwin Ross, and the other was for \$2.90 from the Primary Department of the Baptist Sunday school at Mendenhall. This makes \$7.90 extra from some of my children for the Orphanage Thanksgiving, and we are very grateful that as much as this could be done. Tomorrow is Thanksgiving Day; we talked of that last week, didn't we? Well, today I got to thinking about those things and concluded to send all of our November Orphanage Fund to the Orphans a little earlier than usual. So that's what is being done, and it makes \$15.00 from the Children's Circle of the Baptist Record. Doesn't that sound good to you? And when I considered the affairs of our Circle with Miss Vera Martin, at the B. B. I., I found that we had more than the \$5.00 we usually send to the B. B. I. and I am sending \$6.00 for Miss Martin. I hope we will be able to send as much next month, because December is an extra month too. While you are planning to please mother and daddy with a little gift of love for Christmas, think of those who haven't any mother and daddy, and send what you can for them.

Love to all, from  
Mrs. Lipsey.

Bible Questions No. 22: Dec. 1st.  
The Widow's Mite: Luke 21:1-4.  
1. In what great building was Jesus when this event happened? Luke 20:1.  
2. Was it his habit to notice the

A CHIP  
Worthwhile

"The day the Eighteenth Amendment is repealed will date the enthronement of the liquor oligarchy as political overlords of the American people. When organized evil becomes strong enough to override the government of the United States to such extent that it cannot enforce its laws and has to repeal the Constitution to prevent it from being trodden under foot by the criminal underworld, it will be strong enough to ride roughshod over the government of each of the individual states, and will. When organized iniquity becomes strong enough to smash the Federal Constitution, it will be able to smash all dry laws in all dry states. It is idle for politicians to say how, or to what extent, the crime-breeding liquor abomination shall be controlled after repeal, because when that un-

people and what they did in the temple?

3. What two kinds of people did He notice this time?  
4. Were there many rich people? Did they give much? Mark 12:41.  
5. What did the poor widow give?  
6. How much was this in our money?  
7. How much was this to her? How much did she have left?  
8. Do you understand how her gift could be more than the gift of the rich? Did they give all they had?

9. What provision was made for people to give in the temple?

There were thirteen trumpet-shaped boxes there, each having on it the object of its contribution—whether what was to be put in that box was to pay for certain sacrifices, to provide incense, or wood, or for other gifts.

Nov. 18, 1932.

Mrs. P. I. Lipsey,  
Clinton, Miss.

Dear Mrs. Lipsey:

We very much appreciate your donation of \$5.00 from the Children's Page given by James and Eliza Ross. Please extend our thanks to these fine young folks for their kindness. This will be a great help to us in carrying on the work with these orphan children.

Again, thanking you and each member of the Children's Circle for the fine work you are doing, and with best wishes, I am

Sincerely yours,  
BAPTIST HOME FOR CHILDREN,  
By O. C. Miller, Supt.

Mendenhall, Miss.,  
Nov. 21, 1932.

Dear Mrs. Lipsey:

We are sending you \$2.90 for the children of our Baptist Home in Jackson.

Our superintendent gave each of us a "mite box" the first of November and asked us to save our money for a Thank Offering for the orphan children, instead of spending it for candy, chewing gum, etc.

We are glad we did and can send this to you for them.

Primary Department,  
Baptist Sunday School,  
Mendenhall, Miss.

Now wasn't that a nice thing to do! And worth so much more to the orphans than the candy and chewing gum would have been to you. I thank you very much for us all.

fortunate event may occur, organized liquor forces of the world will be in such complete control of the political situation and of the government itself, that the liquor business will be carried on precisely as the liquor cohorts of the world want it carried on.

I confidently predict that the well-being of the American people and the perpetuity of their government will not be given one serious thought. Through the combined power of organization and almost unlimited money, used as the liquor people see fit to use it, elections will be so controlled that no man, from dog-catcher to President, can be elected who does not wear a liquor collar; and any official who presumes to interfere with their home-wrecking program of national debauchment may expect to lose his job, if not his life. Popular government under the Stars and Stripes will be a thing of the past, and we

## How Doctors Treat Colds and Coughs

Medical writers agree that the important point in the treatment of a cold, or cough due to a cold, is to relieve the congestion in the nose and throat, thereby preventing serious complications which may follow a neglected cold. To stop this congestion Calotabs was the accepted and standard remedy until Calotabs, the improved calomel compound tablet was introduced.

Now that science has robbed calomel of its nausea and danger, making it pleasant to take and perfectly safe for general use, over forty million Calotabs are consumed in the U. S. yearly with only the most pleasant and satisfactory results.

In millions of homes Calotabs have proven their superiority in the prompt relief of colds and coughs due to colds.

One or two Calotabs at bed-time with a glass of sweet milk or water. No salts necessary. No nausea nor the slightest interference with your eating, work or pleasure. Next morning the congestion has subsided, your cold or cough is relieved, your system is thoroughly purified and you are feeling fine with a hearty appetite for breakfast. Eat what you wish—no danger.

Get a family package of Calotabs, containing full directions, only thirty-five cents. Trial size, ten cents. At any drug store. (adv.)

will have government of people by the liquor machine. And it will be true of us as has been true of all other nations, that, "When the wicked rule the people mourn," Prov. 29:2, "The wicked shall be turned into hell, and all nations that forget God."

C. M. Sherrouse.

### A SWING IN TO TENNESSEE

Sunday morning, Nov. 13th we left Blue Mountain with Pastor S. V. Gullett who is pastor at Toone, Tenn. This was his regular monthly appointment, and he had invited us to go along and speak to his people on Bible Study, and gave us an opportunity to introduce the little book, "What Saith The Scriptures." We enjoyed very much speaking to his good church at Toone, and the fellowship with Bro. Gullett who is the well beloved pastor there.

We spoke at both hours Sunday and remained over Monday night to complete the organization of the Bible Readers Club. The response was beyond our expectation in joining the Bible Study Club, and also buying the book. God's people are hungry for a deeper knowledge of His Word.

Tuesday morning we went to Jackson, Tenn., to attend the Baptist State Convention which met there the 15th, 16th and 17th of November.

Dr. J. T. Warren, of Jefferson City, Tenn., president of Carson Newman College had been president for the past three years. He opened

### Grew Hair One Inch

Mr. W. E. Andrews, Franklin, Pa., writes: "I used 2 bottles of Japanese Oil and succeeded in growing hair one inch long on my bald spots." JAPANESE OIL, the antiseptic liniment, is used by thousands for baldness, falling hair, dandruff and scalp itch. \$1.00 for large bottle at all druggists. FREE booklet, "Truth About the Hair"—write NATIONAL REMEDY CO., 56 W. 45th St., N. Y.

the Convention, but declined to be reconsidered for election again, and the Convention, by acclamation elected Dr. R. G. Lee, pastor of Belvue Baptist Church of Memphis, as president of the Convention.

Dr. Lee is an outstanding pastor, not only in Tennessee, but in the South. He makes a very efficient presiding officer. Rev. Fleetwood Ball of Lexington, Tenn., was elected for the nineteenth time as Secretary of the Convention.

Dr. Chas. E. Waufford of Knoxville, Tennessee, preached the Convention sermon, and did it well.

The Convention as a whole was deeply spiritual, and harmony seemed to prevail among the brethren. They went on record as opposing the repeal of the 18th Amendment.

We spent a good deal of time in the book room introducing the little book. The sales were very satisfactory indeed, and we received many voluntary compliments regarding the book.

Rev. Lynn Claybrook of Bolivar, Tenn., reports a splendid meeting at his church where Rev. J. G. Hughes recently assisted him. There were about twenty additions by baptism.

Rev. Clarence Palmer of Iuka, Miss., is beginning his sixth year as pastor of that good church. Brother

(Continued on page 13)

**MALARIA**  
**WINTERSMITH'S**  
**GILL TONIC**  
a most successful remedy for  
**MALARIA, CHILLS and FEVER**  
for over  
**60 Years**  
A Reliable General Strengthening Tonic  
AT ALL DRUGGISTS  
Wintersmith Chemical Co., Inc., Louisville, Ky.

## The Draughon School of Commerce

(Under New Management)

Established 1905

Modern Business Training

College Trained Teachers, with Business Experience.

OLDEST—LARGEST—MOST PROGRESSIVE

PROPRIETORS

O. H. LITTLE

(6 years Head of Business Administration  
Mississippi College)

A. S. McCLENDON

(12 Years Superintendent  
City Schools)

BAPTIST BUILDING

JACKSON, MISS.



## B. Y. P. U. Department

"We Study That We May Serve"  
AUBER J. WILDS, General Secretary  
Oxford, Mississippi

### GRIFFITH BREAKS ALL RECORDS IN B.Y.P.U. ATTENDANCE AND STUDY COURSE AWARDS

The Griffith Memorial Church, Jackson, has featured B. Y. P. U. all during this year in a special way. Every month during the year except July and August a B. Y. P. U. Study Course was held with the result that more than seven hundred B. Y. P. U. awards have been given to the members of the various unions. In starting their November study course a special effort was made to have three hundred in B. Y. P. U. on the Sunday preceeding which was November 13th, the attendance that Sunday was 304 with an average attendance for the week of 150. Pastor McCall in commenting on the work says that he could ask for no better cooperation than he receives from his young people, and that his young people are no more loyal than are the older members of the church.

### CLARK COUNTY ASSOCIATIONAL B. Y. P. U. MAKES PROGRESS

The Clark County Associational B. Y. P. U. was organized in October 1931. Regular meetings have been held since then, both associational-wide and district. There are now, as result of faithful service on the part of the associational B. Y. P. U. officers, ten active B. Y. P. U.'s in the county. In the last meeting which was in October, new officers were elected for 1933 and the slogan, "A B. Y. P. U. in every church in Clark County," was adopted for the year. The following will serve for 1933: President, Lynn Hearn; Vice-President, Beulah Slay; Secretary, Mae Rogers; Chorister, L. B. Fairchilds; Pianist, Miss Annie Laurie Philipps; Junior-Intermediate Leader, Mrs. N. A. Edmonds.

### SCHLATER REORGANIZES B. Y. P. U. WORK

Thanks to the interest of Pastor Ernest Stewart we have the report of the organization of a Junior and Intermediate B. Y. P. U. in the Schlater church. The work begins in a splendid way under the leadership of the following officers: Junior union, Leader, Mrs. F. L. Loper; Assistant Leader, Mrs. W. R. Middleton; President, Judy Kealhofer; Vice-President, Evelyn Middleton; Secretary-Treasurer, Mary Bush. Intermediate union, Leader, Mrs. Fred Barksdale; Assistant Leader, Mrs. Josephine Wiles; President, Sarah Wiles; Vice-President, Louise Haynes; Secretary, Fred Wiles; Chorister, Hite McClean; Pianist, Grace Robinson; B. R. L., Mary Watts; Group Captains, Grace Robinson and Kathryn Kelly.

### HICKORY GROVE, LAMAR CO., ORGANIZES B.Y.P.U. FOR FIRST TIME

Under the splendid leadership of Miss Vera Smith the young people

of Hickory Grove in Lamar County have organized what promises to be a splendid B. Y. P. U. This is the first-time a B. Y. P. U. has been organized here and Miss Smith feels that the work is going to be a great blessing to the entire community. Tracts for the different officers were ordered and given to each officer who was to study his duties and thus be able to enter more effectively into the work.

### MORTON ELECTS DIRECTOR

Morton, one of our good B. Y. P. U. churches, suffered the loss of their director in the moving of their director, Mr. Trussell. The loss was not to be felt long for his successor was soon chosen and the selection proved to be a most capable B. Y. P. U. worker, one of experience, Miss Mary Lee Boozer. Miss Boozer, a busy school teacher, was at one time director of B. Y. P. U. in Drew and there proved her worth in this office. We congratulate the Morton church in having Miss Boozer as a member and especially as head of this most important work in the church.

### INVERNESS MOVES TOWARD VICTORY UNDER LEADERSHIP OF SPLENDID B.Y.P.U. OFFICERS

The Inverness church manifests a growing interest in the work as a whole and under the leadership of efficient B. Y. P. U. officers that department of the work shows marked progress. The General Organization is manned by the following officers: Director, Mrs. R. A. Melton; Associate Director, Rev. C. W. Baldridge; General Secretary, Mrs. Tom Fisackerly; Pianist, Frankie Bell Bush; Chorister, J. C. Bush. The different unions have the following leaders, Senior Counselor, Mrs. Olivia Pratt; Intermediate Leader, Mrs. S. D. Newell; Intermediate Sponsors, F. W. Ray and Mrs. W. D. Bradley, Junior Leader, Mrs. J. V. Melton; Junior Sponsors, Mrs. Lula Applewhite and Mrs. E. E. Tinnin. The standard of excellence has been adopted as their working goal and we hope to report all unions A-1 at the close of the quarter.

We are happy to report a newly organized union at Pine Grove church, Clarke County, with Claude Miller elected president.

We are grateful to Mrs. E. G. Hawkins for report of a newly organized B. Y. P. U. in the Lorena church, Smith County.

### MOUNT ZION, CLARK COUNTY, REPORTS NEWLY ORGANIZED B. Y. P. U.

The Mount Zion church in Clark County joins the list of progressive churches as they organize a Senior B. Y. P. U. with the following officers to lead in the work: Presi-

dent, Miss Charlotte Still; Vice-President, Mary F. Tims; Secretary, Frank Shirley; B. R. L., Mrs. M. W. Still; Choister, H. C. Phillips; Pianist, Miss Mary F. Tims; Group Captains, Mrs. Disma Tims. They set as their goal the standard and hope to be one of our A-1 unions.

On Sunday, Oct. 30, the Leake County Associational B. Y. P. U. met with Walnut Grove Baptist Church. Mr. William Hamil, Vice-President was acting president in the absence of our president. The next meeting will be held with Friendship Baptist Church, Lena, Miss. Dr. Patterson preached a fine sermon on Spiritual Arithmetic in the morning. The afternoon program was as follows:

Song—If Jesus Goes with Me.  
Prayer—Led by C. R. Williams.  
Roll Call and Business.  
Song—Higher Ground.  
I Magnify Mine Office—Tom Mills.  
Are Our Churches Over Organized—William Hamil.  
Solo—On Calvary—Mrs. Robbins.  
The New Standards Necessitate Better Organizations—C. R. Williams.  
Song—Pray Your Troubles Away.  
Efficiency in Training for the Master—Miss Georgia Jones.  
Song—  
Report of Committee on Resolutions.

Eunice Grimes, Sec.-Treas.

A pupil was having trouble with punctuation and was being called down by the teacher. "Never mind, son," said a school visitor, "Commas don't amount to much, anyway." "Oh, don't they?" replied the teacher, turning to the visiting President. Then she directed the boy to write on the board this sentence: "The President of the board says the teacher is a fool." "Now," she continued, "put a comma after 'Board' and another after 'teacher.'"—Dixie Type.

Kosciusko Baptist Church shows a fine spirit of cooperative in reporting an offering of \$75.00 cash for the orphans last Sunday.



(Continued from page 16)

living, in young men and young women. More than fifty students attracted his personal interest to the extent that he took his earnings and financed them through college. He spoke of them "as my boys and my girls."

And while Mr. Thompson reposes in the dreamless dust of his native county, sleeping the sleep of one who well performed his mission, nevertheless his noble precepts and his imperishable influence will live always in the hearts of hundreds who knew and loved him. He was a good and faithful servant. "He wore the white flower of a blameless life." He lived to serve his fellow-men.

Soft breezes stir the leaves of the giant oaks that guard his final resting place, mocking-birds carol the beauty and the loveliness of his benediction, sunbeams filter through the branches to crown his grave. The grass will soon be growing over the mound. And the thought comes that,

"The world shall not often look upon his like."

Jack H. Ewing,

"One of his boys."

University, Miss.

(Continued from page 12)

Palmer has succeeded in a splendid way. They seem to have a kind of a continuous revival, having recently received several additions by baptism.

Rev. Raymond Butler, pastor of Tate Street Church at Corinth, and also at Kossuth, and West Corinth, has been called to all of his work for another year. He reports his work as moving on in a very satisfactory way.

C. S. Wales.



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I refer often to the helps in it with a distinct sense of profit. It would be most fortunate for such a Bible to be in every home.—George W. Truett, Dallas, Texas.

I have no hesitation in giving the NEW ANALYTICAL BIBLE a high place among the many editions of the Holy Bible. I wish it well on its mission.—A. T. Robertson, Louisville, Kentucky.

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# CHURCHES SENDING IN CONTRIBUTIONS DURING OCTOBER 1932 (Continued from last week)

Marion County		
Bunker Hill, Bryan Simmons, Columbia Rt.	21.24	23.50
Columbia 1st, H. W. Ellis, Columbia	60.46	
Hurricane Creek, J. L. Watts, Columbia	4.25	
Kokomo, D. W. Glover, Monticello		8.00
New Hope, V. C. Walker, Tylertown		1.00
Oloh, V. C. Walker, Tylertown	2.25	5.00
Sandy Hook, A. P. Mitchell, Angie, La.	8.00	
	96.20	37.50

Marshall County		
Alexandria		10.00
Byhalia, W. E. Lee, Como	40.00	25.10
Carey Chapel, W. B. Abel, Ashland		25.00
Chewalla, R. A. Morris, Holly Springs		2.50
Holly Springs, R. A. Morris, Holly Springs	89.45	17.55
Pleasant Grove		1.25
Potts Camp, J. A. Landers, Blue Mountain	3.65	2.50
	133.10	83.90

Mississippi Association		
Amite River, S. G. Pope, Centreville	8.00	
Berwick		9.60
Centreville, S. G. Pope, Centreville	18.49	7.45
Ebenezer		3.50
Gallilee, E. K. Cox, Gloster	64.10	31.50
Gillsburg, S. W. Sproles, Osyka		10.55
Glading, J. R. Carter, Magnolia		6.50
Liberty, H. H. Webb, Liberty	150.00	
Mars Hill, E. Gardner, Summit	6.00	
Mt. Pleasant, E. K. Cox, Gloster	6.55	2.15
Mt. Vernon, H. H. Webb, Liberty	2.69	6.73
Smithdale	1.15	
Terrys Creek, J. B. Hemphill, Sontag	9.70	
Zion Hill, E. K. Cox, Gloster	6.70	
	276.88	74.48

Monroe County		
Aberdeen, J. M. Walker, Aberdeen	13.05	16.43
Amory, J. F. Measells, Amory	63.30	25.00
Bethel, M. V. Owings, Aberdeen	3.60	
Central Grove, J. M. Walker, Aberdeen		1.60
Central Hill, W. C. Ballard, Okolona		7.60
New Prospect, M. V. Owings, Aberdeen	3.15	
Prairie, J. O. Dearman, Quitman	1.00	
Smithville, J. A. Rogers, Amory	10.00	17.00
Splunge, M. V. Owings, Aberdeen		5.00
	84.10	72.63

Montgomery County		
Duck Hill, W. R. Storie, Duck Hill		6.25
Scotland, V. E. Boston, Clarksdale		1.75
Unity, J. W. Hicks, Bellefontaine		4.00
Winona, N. G. Hickman, Winona	100.00	15.00
	100.00	27.00

(Continued from page 11)

\$72,000 for home expenses only a little over 4 per cent is chargeable to the home expenses over which the Board has control. The balance of the \$72,000 includes items spent by the Board on the instructions of the Convention for the W. M. U., the Baptist Brotherhood, and the Convention expenses.

As a layman, please let me say this to the laymen of the Southern Baptist Convention. With some little experience in business matters, I say, without hesitation, that I do not know of any business concern that operates on any more efficient and economical basis than your Foreign Mission Board. There is a small group of salaried men and women who conduct this work in modest quarters. The members of the Board itself are men and women who are carrying on this work without thought of monetary compensation, and at great sacrifices. They need your sympathy and your prayers.

We want you to feel that it is your work. We are simply your representatives, trying to do your will. The work belongs to you, and we hope you will feel that you have an obligation for it, as well as those charged with its conduct.

L. Howard Jenkins, President  
Foreign Mission Board, S. B. C.

**Church Furniture**  
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## Mt. Pisgah Association

Neshoba County		
Coldwater, J. L. Moore, Neshoba	8.00	
Dixon, A. H. Childress, West	18.45	
Hope, W. W. Kyzar, Philadelphia	5.50	1.80
Pearl Valley, L. T. Grantham, Burnside	4.85	
Salem		.40
Saltillo, L. T. Grantham, Burnside	1.00	
	37.80	2.20

## New Choctaw

Newton County		
Bethel, H. H. Bethune, Newton	16.50	6.75
Beulah, J. E. McCraw, Decatur	5.40	1.65
Hickory, J. E. McCraw, Decatur	8.25	
Liberty, J. P. Carter, Newton		.95
Midway, C. J. Johnson, Quitman	2.00	
Newton, J. E. Wills, Newton	140.00	40.17
Stratton, G. O. Parker, Union	8.00	
Union, G. O. Parker, Union		15.10
	178.15	66.62

## Noxubee County

Brooksville, C. O. Estes, Brooksville	37.99	
Concord, R. D. Pearson, Macon	3.60	3.98
Gholson, R. D. Pearson, Macon	2.50	
Lynn Creek	5.62	
Macon, R. D. Pearson, Macon		5.88
Mashulaville, F. H. Miller, Mashulaville	14.26	
Shuqualak, W. E. Hardy, Shuqualak		19.00
	63.97	28.86

## Oktibbeha County

Bethesda, W. H. Smith, Longview	25.00	6.00
Double Springs, H. M. Whitten, Ackerman	11.35	
Longview, W. H. Smith, Longview		4.75
Maben, O. P. Breland, Crawford	18.35	
Pleasant Ridge, W. H. Smith, Longview	1.25	
Salem, J. D. Ray, Starkville	3.00	13.00
Starkville, J. D. Ray, Starkville	44.66	
	39.35	88.01

## Panola County

Como, W. W. Grafton, Coldwater	74.50	19.36
Courtland, R. L. Nester, Courtland	4.00	2.20
Good Hope, N. G. Hickman, Winona	21.27	
Hebron, N. A. Spencer, Horn Lake		3.64
Liberty Hill, N. G. Hickman, Winona		9.86
Longtown, J. E. Eoff, Tyro	1.00	
Peach Creek, W. E. Lee, Como	30.00	
Pilgrims Rest, N. G. Hickman, Winona	5.50	1.37
Sardis	79.73	24.20
Union, W. E. Lee, Como	7.00	
	222.00	61.63

## Pearl River County

Camp Rowlands, T. R. Coulter, Poplarville	9.00	
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Carriere, T. R. Coulter, Poplarville	25.00	
Juniper Grove, A. S. Newman, Poplarville	4.75	2.63
Picayune, R. K. Corder, Picayune	92.52	
Poplarville, J. C. Richardson, Poplarville		11.00
Spring Hill, J. J. Lowe, Poplarville	10.00	.37
Union	132.27	23.00

## Perry County

Arlington, T. W. Hembree, McLain		.89
Beaumont, C. H. Frye, Blue Mountain		.90
New Augusta, J. H. Cothen, Richton		2.00
Richton, J. H. Cothen, Richton		28.38
Seminary, W. L. Holcomb, Purvis	2.25	
	2.25	32.17

## Pike County

Friendship, J. B. Quin, Summit	14.88	5.00
Holmesville, J. W. Mayfield, McComb	1.50	
Magnolia, T. W. Green, Magnolia		10.00
McComb Central, R. L. Smith, McComb	14.10	18.37
McComb East, W. A. Gill, Pike	6.75	10.00
McComb 1st, J. W. Mayfield, McComb	267.62	118.70
McComb South, R. R. Jones, McComb		5.00
Navilla, W. R. Sandifer, Wesson		3.25
Progress, W. A. Roper, Meridian	10.00	
Silver Creek, J. W. Mayfield, McComb	27.00	
Silver Springs, A. J. Linton, Warnerton, La.		2.69
Summit, J. B. Quin, Summit	17.70	40.50
Tangipahoa, E. Gardner, Summit	13.35	
Thompson, H. H. Webb, Liberty		3.00
	372.90	216.61

## Pontotoc County

Algoma, J. A. Landers, Blue Mountain		3.34
Cherry Creek, H. G. West, Ecu	1.50	1.25
Ecu, H. G. West, Ecu	6.50	9.90
Longview, W. T. Darling, Blue Springs	3.15	
New Hope, John Johnson, Tupelo, RFD		4.68
Pontotoc, A. L. Goodrich, Pontotoc	18.15	15.00
Spring Hill, C. R. Nelson, Toccoola	3.80	
Toxish, Chas. Nelson, Toccoola	15.17	
Woodland, J. A. Rogers, Amory		3.00
	48.27	39.17

## Prentiss County

Booneville, J. D. Thompson, Booneville	57.43	22.00
	57.43	22.00

## Rankin County

Bethel, C. J. Olander, Brandon	5.00	
Brandon, C. J. Olander, Brandon	25.00	32.29
Briar Hill, W. A. Hewitt, Jackson	13.70	6.00
Clear Branch, W. S. Landrum, Clinton		4.00
Concord, D. W. Moulder, Forest		.57
Dry Creek, B. A. McCullough, Florence		5.00
Fannin, W. P. Davis, Clinton		12.25
Mt. Creek, R. B. Gunter, Jackson		2.00
New Prospect, W. L. Meadows, Morton	3.50	
Oakdale, H. H. Bethune, Newton	36.55	

## PROGRESS

Our revival at Progress church, Perry County, has just closed. Bro. W. E. Stewart of Leaksville did the preaching and Bro. L. A. Prince the singing. Both singer and preacher are wonderful. We had a wonderful meeting, more tears were shed than I have seen in years—an old-fashion revival. I baptized first Sunday in November, and it was also my pleasure to baptize at one of my other churches the fourth Sunday in October—just a little late for creek baptizing, but we enjoyed it even if the water was cold.

The Lord has wonderfully blessed me this year, permitting me to administer the ordinance of baptism at

all my churches.

Yours in the work,  
T. W. Hembree.

## TALLAHATCHIE W. M. U.

The ladies of Tallahatchie County Baptist Association met at Camp Tallaha for a study of the Mission Book, "Pioneering for Jesus." Miss M. M. Lackey of Jackson presented the book in a very pleasing and instructive way, with the able assistance of Mrs. Page, Oakland; Mrs. Flowers, Sumner; Mrs. Spencer Brown, Cascialla; Mrs. Dogan, Charleston, and Mrs. Ward, Tutwiler. A love gift of \$5.00 was presented Miss Lackey in a few well-chosen words by Mrs. Ned Rice, as an expression of the

love and appreciation felt for her by the different societies. A bountiful picnic lunch was enjoyed under the trees of the Camp. Ninety-two were present with representatives from every society in the association. Those who failed to come missed a rare treat.

Usher: "Are you a friend of the groom?"—Lady: "Indeed, not! I'm the bride's mother."—Chi, Tribune.

**THE ORIGINAL AND GENUINE**  
**RED CROSS + LIV-O-MED**  
**RED CROSS LIVER MEDICINE**  
Relieves torpid liver, biliousness, indigestion, headache, sour stomach, constipation, and other ills caused by accumulation of poisonous waste matter. Guaranteed.

## Sunday School Board Cuts Prices ON QUARTERLIES

Through the action of the Sunday School Board at its annual meeting, prices were reduced on six periodicals effective with the 1933 issues. The new prices follow:

Adult Bible Class Quarterly . . . . .06 1/2	Junior Quarterly . . . . .04 1/2
Advanced Quarterly . . . . .05	Childrens' Quarterly . . . . .04 1/2
Intermediate Quarterly . . . . .04 1/2	The Teacher (Monthly) . . . . .24 1/2

(Price reductions apply only to these six periodicals)

ALL DISCOUNTS HAVE BEEN WITHDRAWN

Churches and Schools are requested to speed up their orders to avoid the Holiday Rush. PLEASE MAIL ORDERS BEFORE DECEMBER 15th.

**Baptist Sunday School Board ■ Nashville, Tenn.**



Scuna Valley	17.00	4.60
Water Valley, J. M. Metts, Water Valley	.....	35.25
Wayside, J. R. G. Hewlett, Charleston	11.00	.....
	<hr/> 64.10	<hr/> 65.40

## Yazoo County

Bentonla	8.90	8.64
Bethel, J. L. Boyd, Vicksburg	5.50	-----
Center Ridge, I. S. Bass	7.50	-----
Concord	3.00	3.00
Eden, D. I. Young, Eden	8.00	10.00
Hebron, W. H. James, Phoenix	15.00	-----
Melrose	-----	3.64
Yazoo City, Webb Brame, Yazoo City	-----	15.00
	<hr/> 47.90	<hr/> 40.28

### Zion Association

Bethel, J. B. Middleton, Eupora	22.23	.....
Eupora, J. B. Middleton, Eupora	15.00	19.33
Mathiston, S. P. Andrews, Houlka	.....	12.30
New Hope, J. B. Middleton, Eupora	7.00	.....
Tonnolen, E. T. Putnam, Derma	1.00	.....
Walthall, James Spikes, Derma	.....	5.50
	45.23	37.13
Miscellaneous	60.02	491.58

# Send a Name

**For Our Soothing and  
Comforting Baby Talc**

**For Our Soothing and Comforting Baby Talc**

**FREE GIFT TO ALL**

To every person who sends me a suggestion for a name for our Baby Talc, I will send

**ABSOLUTELY FREE**

a gift size can of this wonderful Baby Talc. Made for babies; soothing to tender skins of adults, too.

## FREE GIFT TO ALL

***I Will Pay* \$250.00**  
**Just for a Name**

To every person who sends me a suggestion for a name for our Baby Talc, I will send

**ABSOLUTELY FREE**

a gift size can of this wonderful Baby Talc. Made for babies; soothing to tender skins of adults, too.

We must have a name for our Baby Talc, to be used in advertising and publicity. Will you name it for us? Baby Talc is blended in our own laboratories from the raw materials and under the supervision of our own chemists. Baby's little skin is so sensitive that Baby Talc **must** be the best that we can produce. It must be—and is—clinging, soothing, delicately scented and smooth as finest silk. Minor irritations, surface tenderness and discomforts of the skin incidental to babyhood must be allayed and soothed. Baby is happy only when comfortable.

### Name This Talc

**It's Easy . . .**

Simply send us a name — any name you think is good. It may be only a single name, a catchy phrase, or it may be *Bo-Peep, Cuddle, Daintie e Bunting, Dream Dust*. It may be worth \$250.00 to B. C. Write your suggestion, your own name and address, any piece of paper, or a postcard, and send it today.

**I Want Your Reply Promptly So I Can Tell You How To Qualify For The Opportunity To**

# Win \$3,500.00 Cash

This big prize is separate and distinct from the Cash Prize offered for the Baby Talc name. Picture for yourself — \$3,500.00 all yours and to spend as you like. Start in business, pay your debts, cash for that rainy day, clothes, education—**MAKE YOUR DREAM COME TRUE.** Rush your name for Baby Talc to me now — today. Yours may be the winner. All replies become the property of Richard Day, Manager.

**CHARACTER  
ANALYSIS FREE**

**READ THESE SIMPLE RULES**  
Only one name may be submitted by a single person and only one in a family may send a name. Use the coupon, any piece of paper or a postal card. Style, penmanship or ingenuity of presentation do not count. The prize of \$250.00 will be awarded to the person sending in the name for Baby Tale which, in the opinion of the judges, is most suitable. Letters must be postmarked not later than January 31, 1933. Duplicate prizes will be awarded in case of ties.

**PASTE THIS COUPON ON A PENNY POSTAL AND**

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**MAIL TODAY**

to everyone who sends me the name for Baby Talk. The will interest and perhaps amaze and amuse you at the uncanny accuracy

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seemingly unimportant  
with which your character  
portrayed. Turn your tale  
to good account. Correct  
shortcomings. It may be

Dept. BB-90-K , Cincinnati, Ohio.

## Wayne County

Name suggested:

Name suggested: \_\_\_\_\_

My name is.....

Address \_\_\_\_\_

Town..... State.....

Date I read your offer.....  
I am to receive FREE a brief character analysis from

my handwriting and a FREE Character Analysis Chart.



## KNOW YOUR MISSISSIPPI COLLEGE

We have shown in several issues of this column the excellent record of our college in producing able men for all callings. We have felt that this productive record was characteristic of the small denominational college as a type; and recently we have found an overwhelming array of facts to substantiate our view. The *Liberal Arts College Bulletin* of September, 1932 is a conclusive demonstration of the value of the small college. We have chosen to transmit to you the following remarkable set of facts, quoted in the *Liberal Arts College Bulletin* from *The Christian Student*:

Eleven of the last twelve Presidents of the United States had college training: eight in small colleges with distinct Christian emphasis; two in large, independent universities; one in a small state university.

Of the nine justices of the Supreme Court of the United States (1930) eight had college training as follows: five in smaller colleges with distinct Christian emphasis; one in a small state university; one in a small municipal university; one in a large, independent university.

Of the forty-eight governors of States (1930) thirty-two had col-

lege training as follows: sixteen in smaller colleges with distinct Christian emphasis; nine in state universities; four in normal schools; three in large, independent universities.

Of the ninety-five United States senators (1930) sixty-four had college training as follows: thirty-seven in small colleges with distinct Christian emphasis; sixteen in state universities; seven in large, independent universities; four in normal schools.

Of the members of the National House of Representatives the college training of two hundred sixty-nine is reported in "Who's Who" as follows: one hundred sixty-one in small colleges with Christian emphasis; fifty-three in state universities; twenty-nine in large independent universities; twenty-five in normal schools; one in a municipal university.

Two hundred eighty-one of the men admitted to full membership in the Methodist Episcopal ministry in 1926 had college training as follows: 81.1 per cent in non-tax-supported institutions; 10 per cent in tax-supported institutions; 8.9 per cent attended both types of institutions.—From "The Christian Student," February, 1931.

## Baptist Student Union

### HILLMAN GIRLS HELP

Clinton, Miss., Nov. 25, 1932.

The Hillman girls showed their usual cooperation when they were asked to help in the drive for Christian Education. Every girl agreed to pay 25c or more. The matter was presented by Dr. W. T. Lowrey and he was pleased with the 100 per cent response.

The Hillman Y. W. A. gave a special Thanksgiving program at chapel Tuesday morning and in connection with it collected a nice lot of fruit for the orphans. Mr. Berry and a car load of girls carried the fruit to the orphanage and en-

### FROM R. A. WALKER

I have been in meetings in Florida, Ohio, West Virginia, Oklahoma, Texas and Mississippi, and I am in Texas again at present. I conducted three meetings in Simpson County, Mississippi, my home county, during September, doing both preaching and singing, and will conduct two more before Christmas. I led the singing in a good meeting at Sumrall last month. Brother Evans of Mobile did the preaching. Thirty

joyed a visit to the children in the home.

On Wednesday another Thanksgiving program was presented at chapel in the form of a playlet written by one of the Hillman girls, Miss Emily Hosmer of Yazoo City, president of the Senior class. There are many talented girls in Hillman this year.

Our friends are invited to tune in every Monday afternoon from 5 to 5:30 and hear a radio program from Clinton over WJDX the Lamar Life Station in Jackson, Mississippi College taking one Monday and Hillman the next.

people united with the church. Pastor S. H. Harrington is doing a great work there.

Very truly yours,  
(Singer) R. A. Walker,  
Mt. Olive, Miss.

### LAWRENCE W. M. U. MEETS

The Launching Out Luncheon of the Lawrence County W. M. U. was held at Monticello Saturday, Oct. 29th, with a splendid representation. The extension movement was discussed, and definite plans adopted

for enlisting the women of the unorganized churches, each church represented assuming responsibility of organizing in at least one of such churches.

Mrs. J. P. Smylie, Secty.  
Wanilla, Miss.

## In Memoriam

### WILLIAM ELMER THOMPSON

"He had understanding of righteousness, and he held counsel with the most worthy, and is numbered now among the saintly company."

It has pleased the Providence of God to raise up from time to time men of pre-eminent strength and goodness. Such a one was Professor William Elmer Thompson, veteran Mississippi educator, who moved peacefully into death's vast silent hall at noon Monday, October 17. The end came at Mayo Brothers in Rochester, Minnesota, where Bro. Thompson had gone in quest of health after a prolonged illness of several months.

Funeral services were held at Stonewall church, three miles from Ethel and near to his boyhood home, on Wednesday afternoon, October 19. Brother Wayne Allison and Dr. R. B. Gunter of Jackson and Brother Clifford Barnes of Carbon Hill, Alabama, a former student of Professor Thompson, were in charge. The little church was unable to hold even half the concourse of people who came to pay their last respects to the splendid Christian gentleman who had been their friend. Floral tributes were countless. Many of those present, including men and women in all walks of life who had attended high school under Brother Thompson, rose to tell simply how he had influenced their growth and development.

Interment followed in the Stonewall cemetery, adjacent to the church. Services at the graveside were conducted by Masons of Attala County, an order of which he was a loyal member.

For the past three years Professor Thompson had been superintendent of the Itawamba County Agricultural High school at Fulton. His teaching career covered a period of more than twenty years, and he had served as superintendent of the Lake and Lambert high schools and the Winston and Franklin County Agricultural High schools at Noxapater and Meadville.

In 1928 Mr. Thompson accepted the superintendency of the Baptist Orphanage at Jackson. Its Board of Trustees were faced with financial and disciplinary burdens which he succeeded in overcoming after months of tireless work, aided by his noble wife who, likewise proved a staunch and able helpmate to him in all his teaching and executive experience.

Mr. Thompson later accepted an offer from the Itawamba County A. H. S. He left the institution on a solid financial basis. During the course of the funeral services of Mr. Thompson two weeks ago, Bro. Alliston praised his splendid achieve-

### "What Saith The Scriptures"

Most vital subjects Scripturally considered. Excellent study course. Should be in every home.

Price 25 cents in silver.

C. S. Wales, Blue Mountain, Miss.

ment at the Orphanage, characterizing him as the greatest superintendent the institution ever had with the possible exception of Brother Joseph Carter.

Brother Thompson was born in Attala County on September 24, 1881. After graduating from the Kosciusko high school, he entered Mississippi College, from which he graduated with the B.S. degree in 1905. He taught at Hebron and McCool for a number of years and then enrolled at the University of Mississippi, which he attended for two years, graduating in 1911. He was a classmate in the law school of Governor Sennett Conner.

Shortly after graduation he married Miss Annie Lou Irish, a woman of unusual character and ability, who was throughout the remainder of Brother Thompson's life a continuous inspiration and help to him. Mrs. Thompson had received her education at Meridian Woman's College, Blue Mountain College, and Peabody College.

Besides Mrs. Thompson, Bro. Thompson is survived by his father and step-mother, Mr. and Mrs. W. A. Thompson, Sr., Ethel; one brother, W. A. Thompson, Ethel, and five sisters, Mrs. J. D. Walker, Mrs. Dave Wasson, Mrs. Gordon Walker, and Mrs. Louis Mitchell, all of Ethel, and Mrs. Doss G. Fulton, Noxapater.

Having become familiar with both the practice of law and teaching, Mr. Thompson decided early that the latter field offered him a much larger opportunity for service. He gave the remainder of his life to school work and hundreds of Mississippi boys and girls knew the wisdom of his leadership and the fine principles of his idealism. He was a most unselfish man, a Christian gentleman, a radiant personality. He was a man of broad learning and of deep conviction. His life was a happy union of remarkably fine traits and qualities.

Worthy of especial mention is the fact that he invested all his money, above expenses of simple

(Continued on page 13)

## DO YOU NEED MONEY? for your favorite organization?

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has helped more than 40,000 bodies to raise money, thus enabling them to successfully carry on their work. Our liberal cooperative plan makes it easy for organizations to make money. Gottschalk's

Metal Sponge, due to a new patented process of formation, cleans and scours twice as fast with half the effort. Keeps the hands dainty and white. Sells on sight and repeats. Write for our liberal money making plan.

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